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THE  
PUBLICATIONS  
OF THE  
SURTEES SOCIETY.  
VOL. CVII.





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**DURHAM :**  
**THOMAS CALDICLEUGH, PRINTER.**

RITES OF DURHAM  
 BEING  
 A DESCRIPTION  
 OR  
 BRIEF DECLARATION  
 OF ALL THE  
 ANCIENT MONUMENTS, RITES, & CUSTOMS  
 BELONGING OR BEING WITHIN THE  
 MONASTICAL CHURCH OF DURHAM  
 BEFORE THE SUPPRESSION.  
 WRITTEN 1593.

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Published for the Society  
 By ANDREWS & Co., DURHAM ;  
 WHITTAKER & Co., 2, WHITE HART STREET, PATERNOSTER  
 SQUARE ;  
 BERNARD QUARITCH, 15, PICCADILLY ;  
 BLACKWOOD & SONS, EDINBURGH.  
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It was resolved,

That the *Rites of Durham*, now being edited by the REV. CANON FOWLER, be the second volume for the present year.

## P R E F A C E . \*

---

IN preparing the following pages for the press, seven Manuscripts have been used, two as forming the text, and five as affording various readings.

I. *MS. Cosin*.—A Manuscript upon paper, of the quarto size, marked B. II. 11, in the Episcopal Library of Durham founded by Bishop Cosin, and containing, 1. An Exposition of the Catechism. 2. Hegg's Legend of St. Cuthbert, to which are prefixed lists of the bishops of Hexham, Candida Casa, Lindisfarne, Chester-le-Street, and Durham to 1660. 3. "This booke doth containe a discription or brieve declaratiō of all the ancient Monuments Rites and Customes, belonginge or beinge w<sup>th</sup>in the Monasticall Church of Durham before the suppression written 1593"; and, 4. "An act for â publike thanksgiuinge to allmightie God euerye yeare on the fift of nouember. Anno Jacobi Regis tertio." The book is in the same hand from beginning to end, and the period of its compilation is proved by the last article of its contents to be subsequent to the year 1606. It was probably written about the year 1620, or 1630, but certainly before the Great Rebellion. The title of the Legend of St. Cuthbert, "The History of The Church of Durham, written by Stephen Hegg," is inscribed by Bishop Cosin in the more distinct hand of his earlier life, indicating that the volume belonged to him before his elevation to the See of Durham. Moreover, in the list of the bishops of Durham, "Tho. Moorton, 1632," is in the first hand, while "John Cosin, 1660," is a later addition. In the absence of any earlier authority, this Manuscript constitutes the text of our pages to p. 23, with additions and various readings from the other sources hereafter specified.

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II. A manuscript Roll, sixty-seven feet in length, and six inches in breadth, of which the writing occupies five inches and a quarter, and consisting of sixty-five pieces of paper stitched together with thread,<sup>1</sup> belonging to Thomas Jefferson Hogg and John Hogg of Norton, in the county of Durham, Esqrs., who very obligingly permitted the Society to make use of it for the earlier edition of this publication. Their present representative has extended the same favour to us now. This Roll is written in a bold hand, at a period certainly not much later than the date which the compilation itself in the Cosin MS. purports to bear, the year 1593. The following memoranda occur at some of the joinings of the sheets *in dorso*, indicating probably that it was copied by more scribes than one, of whom these may be the names :—"2nd pt Mr. Iles, following the 2<sup>d</sup> pt" ; "3rd pt of the 2nd pt, following Mr. Iles" ; "John Wright," "Thomas Wright," "Brien Iles his 5<sup>te</sup> pte." Of these persons no record has been found. It is much to be regretted that this Roll does not contain the whole of the original compilation. It commences only with the battle of Neville's Cross ; but, as it is manifestly of higher date and authority than the Cosin MS., the latter is after p. 23 rejected as the basis of our text, and is afterwards only used for subsidiary purposes : the Roll, from the page referred to, to the end of the book, is our chief authority. It was used by Hutchinson.—See his *Durham*, II, 63*n*.

III. MS. Hunter, No. 45, upon paper, in quarto. This is a book of a very miscellaneous nature. It appears to have belonged originally to persons of the names of Gabriel Archer and John Archer of Malton, as a school book, and from them to have passed into the hands of Theophilus Brathwaite, who, as he himself says in a pedigree of the family of Radclyffe of Threshfield, in the

<sup>1</sup> Since unstitched and pasted on linen.

county of York, which he recorded in one of its pages in the year 1655, "was borne at Nunburnholm, the tenth day of January 1595, and was baptized the 18th day following, his godfathers Mr. Mawburne of Holm in Spaldingmore, Mr. Longley near Pocklington, and Mrs. Percy of Harswell godmother"; and that on the 11th day of October, 1624, being then "of the city of Yorke, Esqr. one of the gentlemen sewers to his late Majesty of famous memory Kinge Charles," he married Annabella, eldest daughter of Charles Radclyffe of Threshfield, Esq., by whom he had three daughters. When the book came into Mr. Brathwaite's possession it contained much blank paper, which he has filled up with entries equally miscellaneous—pedigrees of the Sovereigns of Europe, of the Emperors of Rome, biographical notices of Archbishops of York, and what more concerns us, a *sparsim* transcript of numerous portions of the Record, which is printed in its entire state in the following pages, together with many very valuable additions, bringing it down to his own time. It is to be regretted that portions of the document are here wanting. They were probably contained in "the ould booke" to which he refers (see p. 21 hereafter), and of which nothing is now known. Of this manuscript we have made much use under the reference H. 45.

IV. MS. Hunter, No. 44, Tract 10, upon paper, in quarto. This is the latest of our MS. authorities, and appears to have been written subsequently to the Restoration. It has furnished a few various readings referred to under H. 44; but it alone, says Raine's Surtees edition of 1844, contains an account of the painted windows which decorated the church of Durham at the time of its compilation. Appendix I, pp. 109—122. In the present edition this description is printed from a much earlier copy in the Bodleian Library, MS. Rawlinson B. 300, c. 1603. The MS. is a folio entitled "A booke of the

recordes of Duresme. A little treatise . . . for the most part translated forth of Latine into English the first day of August Anno d'ni 1603. Anno regni regis Jacobi etc. primo." On fo. 14v. begins :—" A discription of the histories," etc. The writing appears to be of about the above date.

MSS. C., H. 44, and Gough Durham 15 contain the same description as the Rawlinson MS. ; the differences among the MSS. are not of much importance.

V. MS. Lawson, referred to as L. This MS. belongs to Sir John Lawson, Bart., of Brough Hall, Catterick, and is a folio ( $12\frac{1}{2}$  in. by  $7\frac{3}{4}$ ), very clearly written in a book well bound in old calf, with book-plate of the arms of "Sr Henry Lawson, BART." The first 93 pages contain the whole of "Rites" not including the "Histories in the Glass Windows." Then follows, on pp. 93 to 122, the tract on the Bishops of Durham, in English, printed by Allan in 1779 ; the remaining portion of the book, about two-thirds, is blank. A marginal note at the end of the written portion says that the translation of the tract on the Bishops was made in 1603, "And this Copy taken 1656." As all the writing seems to be of the same date, we may assign 1656 as the date of the portion on "Rites." This MS. supplies us with all the passages that Dr. Raine took from Davies, not knowing of any MS. that contained them. These are now for the first time printed exactly as they stand in the Lawson MS. This MS. was used by Hutchinson.—See his *Durham*, II, 63*n*.

VI. MS. Cambridge, referred to as C., belongs to the Cambridge University Library, and is marked G G 2 15. It is neatly written in a quarto volume containing 140 leaves of size  $9 \times 6\frac{7}{8}$  inches, on leaves 1—80, preceded by title, dedication, and table of contents. At the end, "Transcribed Jan : 31<sup>th</sup> 1660. p J : B." The text is that of the Lawson MS., with slight verbal

differences. Leaves 81 to 83 are blank, then comes, on leaves 84—92, “The History of some particuler windowes in the Cathedrall Church of Durham,” much as in our Appendix and in MS. Hunter 44, but in a slightly abridged form. Leaves 93 to 121 contain, in English, under the heading “Origo Episcopatus Dunelmensis Anno Domini 1603,” the tract printed by Allan in 1779. Leaves 129 to 130 are blank. The collation is, “ix + 130 (+ f. 23\*) = 140 leaves.” It contains a fine book-plate commemorating the present of books made to the University by George I in 1715, on which present see *Studies in Oxford History*, O.H.S., 156. Both covers bear impressions in gold from a very fine stamp of the arms of Durham Cathedral, surrounded by a wreath of palm branches.

The dedication is as follows :—

“Right Wor’ppfull

The Coppies of these two Treatises lighting into my hands accidentally, I counted it in pte, a Sinne of Omission, & negligence, to let them returne unsaluted, in the Copying of w<sup>ch</sup>, knowing yo<sup>r</sup> worships delight, in Church order and Ornament<sup>s</sup>, did beleue, yo<sup>w</sup> would take much satisfacc’<sup>on</sup>, in y<sup>e</sup> reading of them : Upon w<sup>ch</sup> Consideration, I resolved to bestowe some houres, in y<sup>e</sup> transcribing of y<sup>m</sup>, and so much y<sup>e</sup> more willingly, by how much the more I p<sup>r</sup>sumed, y<sup>t</sup> through yo<sup>r</sup> goodnes, yo<sup>w</sup> would be so farre from denying the acceptance of it, that yo<sup>w</sup> would rather cherish, y<sup>e</sup> weake endeauours of

yo<sup>r</sup> Wor’pps most humble

Servant

J : B

For the Right Worshipfull }  
Sr Gilbert Jerrard }

Sir Gilbert Gerard was a son-in-law of Bishop Cosin.

VII. British Museum, MS. Harl. 7047. A volume measuring  $11\frac{3}{4}$  by  $7\frac{1}{2}$  inches. It contains, on ff. 146—174, the whole of "Rites," including the passages that were printed from Davies in 1842, but not the separate description of "Glass Windows." Sir E. M. Thompson says that it is in the writing of Thomas Baker, the Cambridge antiquary, who was born at Lanchester and received his early education at Durham; he was "socius ejectus" and historian of St. John's College, and died in 1740. The following is a copy of his note in the MS. :—

"The copy from which this was taken had been writt by an unskilful scribe and therefore is often lame or faulty in the punctuation and sometime in the sense, especially where he quotes in Latin. The author's name does not appear but the collection was made an. 1593 and it is not improbable that George Bates the last Register of the house was the Author, of which there are some intimations in the collection itself."

He has, however, adopted the extraordinary misreading "Deribitory" in ch. xxxvi.

The Society is under great obligation to the Dean and Chapter of Durham, to the Trustees of Bishop Cosin's Library, to Sir John Lawson, and to the University of Cambridge, for permission to make use of these manuscripts.

A note by Dr. Hunter, in the margin of MS. Cosin (p. 54, note 2), refers to another MS. in the possession of a Mrs. Milner, which, if existing, has not been identified.

A considerable portion of the Record here presented to the Society and to the public was published in a curtailed and modernized shape, by John Davies, of Kidwelly, in the year 1672, in a volume of the duodecimo

size, under the following title : "The Ancient *Rites*, and *Monuments* of the *Monastical*, & *Cathedral* Church of DURHAM, Collected out of *Ancient Manuscripts*, about the time of the *Suppression*. Published by J. D. of *Kidwelly*. *Tempora mutantur*—London, Printed for *W. Hensman* at the King's Head in *Westminster-Hall*, M.DC.LXXII." In the Dedication, dated London, October 4, 1671, "to my much honoured friend, James Mickleton, of the Inner Temple, Esqr.," Davies speaks of his obligations to "a famous native of Durham, his early friend and patron, John Hall," who was brother-in-law to Mickleton by marriage; and it is probable that from this person he received his manuscript. Hall was a poet, and died young; having been a contemporary of Davies at St. John's College, Cambridge. Of Davies himself, and his various writings, a full account is given by Wood (*Athen. Oxon.*, II, col. 902, second edition, 1721<sup>1</sup>). His publication of the little volume now engaging our attention brought upon him and his book the following unmerited attack from "a severe Calvinist, and afterwards a Bishop," whose name Wood has withheld<sup>2</sup>:—"Liber hic omnino apochryphus *μυσταγίαις* et Legendæ putidæ plurimum, vero historiæ (praxi et cultu monachorum supersticioso exceptis) parum habet, adeo ut mirari subit, inscitiam ejus qui edidit, et negligentiam (veritati et ecclesiæ Anglicanæ damnosam) qui prælo permisit."

It seems evident that Davies curtailed his manuscript and modernized its spelling and language. The slightest comparison between his book and even the later of our two

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<sup>1</sup> Also in the *Dictionary of National Biography*.

<sup>2</sup> See pp. 161-2, on this attack. This attitude towards antiquarian pursuits long continued. Bishop Warburton spoke of "the *Antiquarian*, who delights to solace himself in the benighted days of Monkish owl-light." Warburton, *Charge to the Clergy of the Diocese of Gloucester*, Works (1811), IX, 376, a. 1779. There are, perhaps, even now, some whose sentiments would be in harmony with those of the learned prelate.



text authorities, the Cosin MS., will afford abundant proof of the defects of his edition, but the Norton roll establishes them in the most decided way. Old North-country words have been rejected ; peculiar modes of expression of a local character have been generalized, and whole sentences have occasionally been so condensed as to convey an imperfect idea of their original character and meaning. That Davies took these liberties is the more to be regretted, as the manuscript from which he printed, although apparently in some respects less perfect than those above specified, seems to have contained matter not to be found in any of them ; and the editor of the edition of 1844 has, upon a few occasions, transcribed from Davies's book what could not elsewhere be found, using the reference *Dav.*

In the present edition these passages are all printed from MS. L. They are also contained in MS. C.

The above reason may suffice to justify the Surtees Society in apparently departing from one of its rules. This interesting Record of the Rites and Ceremonies of the Monastical Church of Durham, unique in its kind, and throwing so much light upon Benedictine and monastic observances, "is now" (says the editor of the earlier Surtees edition), "for the first time, faithfully printed from the best authorities which can be found, with a collation of other existing manuscripts ; and the garb which it assumes invests it with a new character. It must further be stated, that Davies's book, in its original state, is so exceedingly rare, that few people possess it, and that even in this respect alone a new edition was desirable" (1844).<sup>1</sup>

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<sup>1</sup> The Society has now (1903) departed still further in reprinting one of its own early volumes. This has, however, long been out of print, and is in great demand. The reprinting, moreover, has given the opportunity of consulting additional MSS., giving a more accurate text, and adding more appendices, as well as the notes, plans, etc,

We have said "in its original state," for, in the year 1733, Dr. Christopher Hunter made it the basis of a little volume, which he published under the following title :—

"*Durham Cathedral*, as it was before the Dissolution of the Monastery ; containing an account of the **Rites, Customs, and Ceremonies** used therein, together with the Histories painted in the Windows, and an appendix of various Antiquities, collected from several **Manuscripts**. —Durham, printed by J. Ross for Mrs. Waghorn, 1733."

In the year 1743, Dr. Hunter professed to publish a second edition of the above book, but the title only was new. It runs as follows :—

"The History of the Cathedral Church of *Durham* as it was before the Dissolution of the Monastery containing An Account of the RITES, CUSTOMS, and CEREMONIES used therein, Together with a Particular Description of the Fine Paintings in the Windows ; Likewise the TRANSLATION of St. CUTHBERT'S Body from *Holy Island* ; With the Various Accidents that attended it's Interment here ; with an APPENDIX of divers ANTIQUITIES collected from the best MANUSCRIPTS. The Second Edition, with Additions. DURHAM, Printed for JOHN RICHARDSON, Bookseller, at the *Bible and Crown*, price 2s."

Dr. Hunter's book contains a few corrections of Davies from MS. Cosin and H. 45, to which he seems to have had access, and also a few monumental inscriptions : but there is the same disregard of ancient phraseology, and a remarkable neglect of Brathwaite's additions to the latter of the above authorities. We have made one or two references to Dr. Hunter's edition. Of his appendix we shall have occasion to speak hereafter.

In the year 1767 Hunter's edition was reprinted by a bookseller in Durham of the name of Patrick Sanderson, with still further deviations from the original, and with

numerous additional inaccuracies, the result of carelessness. Appended to Sanderson's edition is a "Description of the County Palatine of Durham," occupying 135 pages, based upon *Magna Britannia Antiqua et Nova* [by T. Cox and A. Hall], Lond., 1738, I, 606—648. The title of Sanderson's book, of which there was a large impression, is as follows :—

"The ANTIQUITIES of the ABBEY or Cathedral Church of DURHAM, also A particular Description of the County Palatine of Durham, Compiled from the best Authorities and Original Manuscripts. To which is added, The Succession of the BISHOPS, DEANS, ARCHDEACONS, and PREBENDS, The BISHOP'S COURTS, and his OFFICERS, And the CASTLES and MANSION-HOUSES of the Nobility and Gentry, with other Particulars. *Newcastle-upon-Tyne*: Printed by J. WHITE and T. SAINT, for P. SANDERSON, at Mr. *Pope's Head*, in Durham, MDCCLXVII."

In our Appendix (No. I, pp. 109—122) was printed in 1844 from H. 44, the only manuscript then known in which it was contained,<sup>1</sup> "A Description of the Histories in the Glass Windows of the Church of Durham."<sup>2</sup> This description is also printed by Hunter, and from the same authority: but here again the language is modernized, and there are great inaccuracies in his text. The compilation is ascribed by Hunter to Prior Wessington, upon no authority. In fact, some of the figures represented persons who flourished long after Wessington's death.

The memoranda and letter of Henry the Sixth (Appendix II, pp. 122, 123) are also printed by Hunter, p. 167, but no authority is assigned. We have found them

<sup>1</sup> This "Description" has since been found in other MSS., and is here printed from MS. Rawlinson, B. 300. See above, p. xi.

<sup>2</sup> The reader will be pleased to consider the above as the proper title of the first Article in the Appendix, and not "A Description of the Glass Histories in the Windows" [Edition 1844]. The correct title is given in this edition.

in a manuscript in the Library of Bishop Cosin, B. II. 2,<sup>1</sup> and have thought it right, by printing them entire, to supply Hunter's omissions.

Appendix III, pp. 124—136. The reference to the authority for this portion of the Appendix is given in a note to p. 124. These inscriptions were printed in 1844 for the first time, curtailed, however, of much of the history which is appended to each in the manuscript, and which was probably equally omitted upon the pictures. We have now, however, printed at length for the second time such biographical notices as are appended to the Saints of Lindisfarne, or the Northern Counties, and from them the nature of the rest may be ascertained.

Appendix IV, pp. 137—143. These inscriptions, probably upon panels beneath the figures represented, are to be found only in the MS. Cosin, B. II. 2, above referred to. They were first printed, but inaccurately, by Dr. Hunter.

Appendix V, pp. 144—147. A list of the dependants or livery men of the Church of Durham, in 1510, with their respective offices, from an entry in one of the Bursars' Books, together with the quantity of cloth which each received, according to his station.

Appendix VI, pp. 148—158. An abstract of such Indulgences as are preserved in the Treasury, granted to those who promoted the building of the Nine Altars, who visited in devotion and with gifts the shrine of St. Cuthbert, the various altars and relics of the Church, or who in any way contributed to its benefit. These Indulgences afford many valuable dates; and it is interesting to

<sup>1</sup> "Collectio Antiquitatum Ecclesiæ Dunelmensis, begun the 14th of November, 1660. A transcript of a manuscript which Mr. Greeke hath: ended 26 of November, 1660." This volume, which was transcribed at the instance of Bishop Cosin, and contains several directions to the copyist in his hand, consists chiefly of extracts from Simeon Dunelm. and Prior Wessington's Collections relative to the Benedictines in the Durham Chapter MS. B. III. 30, hereafter mentioned.

observe how those dates confirm the character of existing architectural details.

Appendix VII, pp. 159, 160. Notes containing some interesting information, now (1903) printed for the first time, and supplemented by notes, pp. 296, 297.

Appendix VIII, pp. 161—168. Notes now (1903) printed for the first time, and supplemented on pp. 297—301.

Appendix IX, pp. 169, 170. Curious as giving some information as to facts and feelings existing about the year 1776.

Appendix X, p. 171. This interesting little Inventory speaks for itself, and helps us to imagine how the other altars were furnished.

Appendix XI, pp. 172—191. These extracts from a Durham Missal are given at the suggestion of Dr. J. Wickham Legg, F.S.A., and are printed from a transcript kindly made by him for insertion in this volume.

The three Plans given in this edition are in some sort an afterthought. They were not finally decided on until the notes were all printed, or they would have been there referred to from time to time. It is hoped that with the help of the explanations they will be found useful ; they can always be referred to in place of Carter's or any that are mentioned in the notes.

After the notes on page 261 had been printed, it was suggested by Mr. W. H. St. John Hope that the cloister laver had probably been in the usual situation, "over against the frater door," as stated in *Rites*, ch. XL, and not in the middle of the garth, as has long been supposed. Many generations have been misled by the marble basin having been placed in the middle when the building that had sheltered it was demolished. Excavations in the

south-west part of the garth have resulted in the discovery not only of the octagonal building described in *Rites*, but of a square one that preceded it, and also of a well at a distance of 27 feet from centre to centre, to the north-east. The page containing the notes on the laver has accordingly been cancelled, and the notes have been altered in accordance with the new discoveries, but it was impossible to say much about these without greatly disturbing other pages. It is hoped, however, that a proper account will shortly appear in *Archæologia*.

For convenience of reference, the paging of the edition of 1844 is inserted in the pages of this one, and every passage to which a note belongs is marked by a small asterisk.

Besides those owners or keepers of MSS. who have been mentioned above, there are several friends who have rendered great service in connexion with this new edition.

Mr. Hope has prepared two of the Plans, has made two special journeys to Durham in connexion therewith, and has written the valuable note on the Sunday Procession, besides going through the notes, and making many valuable suggestions now embodied in them. Among others who have seen the notes in proof must be specially named the Rev. W. Greenwell, the Dean of Durham, Dr. J. Wickham Legg, and Mr. J. T. Micklethwaite, who have all pointed out additions and corrections by which many of the notes, themselves the labour of some years, have been greatly improved.

J. T. F.

*Durham,*

*May, 1903.*



(1) This booke doth conteine a discription or briefe  
declaratiō of all the ancient monuments  
Rites and customes, belonginge or beinge w<sup>th</sup>in  
the Monasticall Church of durham before  
the suppression written. 1593.\*

MS. Cosin,  
c. 1620.

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(I. THE NINE ALTARS.)\*<sup>1</sup>

First in the front or highest part\* of the Church were the  
9 altars dedicated and directed in the honoure of (several)<sup>2</sup>  
saints, and of them takinge their names as the inscription  
hereof shall declare. The altars beinge placed north and  
south one from another, alonge the front of the church.  
In the midst of the front of the church where these  
9 altars were placed, was the altar of the holy fathers St  
Cuthbert and St Bede, hauinge all the foresaid altars  
equally deuided of either hand as on the south hand foure,  
and on the north hand foure on the south were these 4  
altars followinge,

- 1 first the altar of St Oswald and St Laurence.
- 2 The second was the altar of St Thomas of Canterburie  
and St Kathern.
- 3 The third was the altar of St John Baptist & St  
Margarett.\*
- 4 The fourth was the altar of St Andrew and Mary  
Magdalene beinge the uttermost altar toward the south.

[In the South angle of the said Nine Altars next the MS. L.,  
Cemetery Garth, commonly called the Centry Garth and 1656.  
next the said Altar there was an Ambry set\* wherein  
Singing-breads\* and Wine were usually placed, at which  
the Segerston of the Abbey caused his Servant or Scholar

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<sup>1</sup> The headings in parentheses, and their numbers throughout, are retained from the edition of 1842 for convenience' sake. But archaistic spelling of modern headings is modernized. The small asterisks are to indicate passages on which there are notes at the end of the volume. The figures in parentheses are the numbers of the pages in the edition of 1842.

<sup>2</sup> *Secunda manu.*



MS. L.,  
1656. dayly to give attendance from six a clock in the Morning till the high Masse was ended from out (2) thereof to deliver Singing-bread and Wine to those that did assist and help the Monks to celebrate and say Masse. L., C., *Dav.*]

MS. Cos.,  
c. 1620. Richard de Bury, Bpp of durhā lyeth buried before this Altar vnder a faire marble stone,\* wheron his owne ymage was most curiously and artificially ingrauen in brass with the pictures of the 12 apostles devided imbordered [devided & bordred, H. 45, L.] of either side of him, and other fine imagery worke a bout it much adorninge y<sup>e</sup> marble stone.

On the north side of Saint Cuthberts Shrine and Saint Bedes altar, were theise 4 followinge

- 1 The altar of S<sup>t</sup> Martin.
- 2 The second was the altar of S<sup>t</sup> Peter and S<sup>t</sup> Paul.
- 3 The third was the Altar of S<sup>t</sup> Adian (*sic*) and S<sup>t</sup> Helline.

4 The fourth was the Altar of the holy Archangell S<sup>t</sup> Michael beinge the outermost towards the north: be twixt the last two Altars lyeth buried Anthony Beeke bpp of durhā and Patriarch of Jerusalem in a faire marble tombe, under neath a faire marble stone, beinge the first Bpp that euer attempted to lye so neere the sacred shrine of S<sup>t</sup> Cuthbert, the wall beinge broken\* at the end of the allye\* for bringinge him in with his coffin, [w<sup>ch</sup> contynued vntill y<sup>e</sup> suppression of y<sup>e</sup> Abbey, H. 45].

All the fores<sup>d</sup> 9 altars had theire seuerall shrines\* and couers of wainscote ouer head\* in uerye decent and comely forme, hauinge likewise betwixt euerye altar a uerye faire and large ptition of wainscott\* all uarnished ouer, w<sup>th</sup> fine branches & flowers and other imagerye worke most finely and artificially pictured and guiled,\* conteyninge the seuerall lockers or ambers\* for the safe keepinge of the uestments and ornaments belonginge to euerye altar, with 3 or 4 little amryes in the wall\* ptaininge to some of the s<sup>d</sup> altars, for the same use and purpose.

There is in the East end of the church a goodly faire round window called S<sup>t</sup> Katherns window,\* the bredth of the quere all of stone uerye finely and cunningly wrought and glazed, hauinge in it 24 lights uerye

artificially made, as it is called geometricall, and the picture of S<sup>t</sup> Kathern is sett in glass on the right side underneath the s<sup>d</sup> window in a nother glazed window, as shee was sett uppon the wheele\* to bee tormented to death which wheele did burst in peices and caught the turners of the s<sup>d</sup> wheele, and w<sup>th</sup> the pikes therof all to rent them in peices, S<sup>t</sup> Kat beinge safe hir selfe by the prouision of Almightye god and in the s<sup>d</sup> window was there a frame of iron, wherin did stand 9 uery fine cres(3)setts of Earthen mettall\* filled with tallow w<sup>ch</sup> euerye night was lighted when the day was gone to giue light to the nine altars and S<sup>t</sup> Cuthberts feriture, in that part and ouer all the church besides, did burne unto the next morninge that the day was broken.

MS. Cos.  
c. 1620.

In the south alley end\* of the 9 altars there is a good glazed window called S<sup>t</sup> Cuthberts window,\* the w<sup>ch</sup> hath in it all the whole storye life and miracles of that holy man S<sup>t</sup> Cuthbert from his birth of his natiuitie and infancie unto the end and a discourse of his whole life, maruelously fine and curiously sett forth in pictures in fine coloured glass accordinge as he went in his habitté to his dying day beinge a most godly and fine storye to behold of that holy man S<sup>t</sup> Cuthbert.

In the north alley of the s<sup>d</sup> 9 altars there is another goodly faire great glass window called Josephs window the w<sup>ch</sup> hath in it all the whole storye of Joseph\* most artificially wrought in pictures in fine coloured glass accoringe (*sic*) as it is sett forth in the bible uerye good and godly to the beholders therof.

## (II.) In S<sup>t</sup> Cuthberts feritorye.\*<sup>1</sup>

Next to theise 9 altars was the goodly [stately, H. 45] monument of Saint Cuthbert adioyinge to the quire and the high altar, on the west end reachinge towards the 9 altars on the east and toward the north and south containinge the breadth of the quire in quadrant forme\* in the midst wherof his sacred shrine\* was exalted with most

<sup>1</sup> Here, as elsewhere, the heading given in the MS. is retained where there is one.

MS. Cos., curious workmanship of fine and costly [green, H. 45, L.,  
c. 1620. C., and *Dav.*] marble all limned and guilting with gold hau-  
inge foure seates or places conuenient\* under the shrine for  
the pilgrims or laymen [lame or sicke men, H. 45] sittinge  
on theire knees\* to leane and rest on, in time of theire deuout  
offerings and feruent prayers to God and holy S<sup>t</sup> Cuthbert,  
for his miraculous releife and succour w<sup>ch</sup> beinge neuer  
wantinge made the shrine to bee so richly inuested, that it  
was estimated to bee one of the most sumptuous monuments  
in all England, so great were the offerings and Jewells that  
were bestowed vppon it, and no lesse the miracles that  
were done by it, [wrought att itt, H. 45] euen in theise latter  
dayes\* as is more patent [apparent in record<sup>e</sup>, H. 45] in  
the history of the Church at large.\*

At the west end of this shrine of S<sup>t</sup> Cuthbert was a little  
altar\* adioyned to it for masse to bee s<sup>d</sup> on onely vppon the  
(4) great and holy feast of S<sup>t</sup> Cuthberts day in lent,\* at w<sup>ch</sup>  
solemnitie the holy [Prior and the whole, H. 45] couent  
did keepe open houshold [howse, H. 45] in the frater  
house\* and did dine altogether on that day, and on no day  
else in the yere. And at this feast and certaine other  
festiuall dayes in the time of deuine seruice they were  
accustomed to drawe [vpp, H. 45] the couer\* of S<sup>t</sup>  
Cuthberts shrine

1S. H. 45, [beinge of Wainescott wherevnto was fastned vnto e<sup>n</sup>y  
c. 1655. corner of y<sup>e</sup> s<sup>d</sup> Cover to a loope of Iron a stronge Cord w<sup>ch</sup>  
Cord was all fest together over y<sup>e</sup> Midst over y<sup>e</sup> Cover.  
And a strong rope was fest vnto y<sup>e</sup> loopes or bindinge of y<sup>e</sup>  
s<sup>d</sup> Cordes w<sup>ch</sup> runn vpp and downe in a pully vnder y<sup>e</sup>  
Vault\* w<sup>ch</sup> was aboue over S<sup>t</sup> Cuthb: feretorie for y<sup>e</sup>  
drawinge vpp of y<sup>e</sup> Cover of the s<sup>d</sup> shrine and the s<sup>d</sup> rope  
was fastned to a loope of Iron\* in y<sup>e</sup> North pillar of y<sup>e</sup>  
ferretory : haueinge six silver bells fastned to y<sup>e</sup> s<sup>d</sup> rope, soe  
as when y<sup>e</sup> cover of y<sup>e</sup> same was drawinge vpp y<sup>e</sup> belles  
did make such a good sound y<sup>t</sup> itt did stirr all y<sup>e</sup> peoples  
harts that was w<sup>th</sup>in y<sup>e</sup> Church to repaire vnto itt and to  
make ther praiers to God and holy S<sup>t</sup> Cuthb: and y<sup>t</sup> y<sup>e</sup>  
beholders might see y<sup>e</sup> glorious ornam<sup>t</sup>s therof : Also  
y<sup>e</sup> Cover had att e<sup>n</sup>y corner two ringes made fast, w<sup>ch</sup> did

runn vpp and downe on fower staves\* of Iron when itt was in drawinge vpp w<sup>ch</sup> staves were fast to e<sup>ly</sup> corner of y<sup>e</sup> Marble y<sup>t</sup> S<sup>t</sup> Cuthb: Coffin did lye vpon, w<sup>ch</sup> cover was all gilded over and of eyther side was painted fower lively Images curious to y<sup>e</sup> beholders and on the East End was painted the picture of o<sup>r</sup> Savio<sup>r</sup> sittinge on a Rainebowe to geive Judgm<sup>t</sup> very lively to y<sup>e</sup> behoulders and on the West end of itt was y<sup>e</sup> picture of o<sup>r</sup> Lady & o<sup>r</sup> Savio<sup>r</sup> on her knee And on the topp of y<sup>e</sup> Cover from end to end was most fyne [brandishing of, L., C. ; Brattishing\* of, Ed. H.] carved worke cutt owte w<sup>th</sup> Dragons and other beasts moste artificially wrought and y<sup>e</sup> inside was Vernished w<sup>th</sup> a fyne sanguine colour that itt might be more pspicuous to y<sup>e</sup> beholders and att e<sup>ly</sup> corner of y<sup>e</sup> Cover was a locke\* to keepe itt close but att such tymes as was fitt to show itt. MS. H. 45, c. 1655.  
H. 45, L., C., *Dav.*]

that the beholders might see the glorie and ornaments therof. MS. Cos., c. 1620.

Also within the s<sup>d</sup> feretorye, both of the north side and the south, there was almeryes of fine wenscote,\* beinge uarnished and finelye painted and gilted finely ouer with little images uerye seemly and beautifull to behould, for the reliques belonginge to S<sup>t</sup> Cuthb to lye in, and within the s<sup>d</sup> almeryes, did lye all the holy reliques\* [& guifts, H. 45] that was ofered to that holy man S<sup>t</sup> Cuthb: and when his (5) shrine was drawne, [upp, H. 45] then the s<sup>d</sup> almeryes were opened that euery man y<sup>t</sup> came thither at that time might see the holy reliques therein, [all the holy reliques and guifts and Jewells that were in y<sup>e</sup> Almeries, H. 45] so that for the costly reliques and Jewells that was in the same almeryes and other reliques that hung a bout within the s<sup>d</sup> feretorye uppon the irons was accounted to bee the most sumptuous and richest Jewells in all this land, with the beautifullness of the fine little Images that did stand in the french peir\* within the feretorye, for great was the gifts and godly deuotion of kinges and queenes and other estates at that time towards God and holy S<sup>t</sup> Cuthbert in that Church.

Within this feretorye of S<sup>t</sup> Cuthb: there was many fine little picturs of seuerall sorts [Saints, Ed. H.] of ymagerie

MS. Cos., worke all beinge of Alabaster set in the frontispice [French-  
c. 1620. peire, H. 45, C. ; French quire, L.] in theire seuerall places, the pictures beinge uerye curiously engrauen and gilt, and the Neuellles Crosse and bull head [for his Creast beinge, H. 45] sett uppon the height [on height, H. 45] and of either side of the 2 dores\* in the s<sup>d</sup> french peire [quire, L. ; piere, C.] besides, and also in diuers other places of the french peire [which Feretory & French quire, L. ; *pierre*, Dav.] was made at the charges of John Neuill, as may appeare at large in the historie of the church.

At the east end of S<sup>t</sup> Cuthb: feretorie there was wrought uppon the height of the irons\* towards the 9 altars uery fine candlesticks of iron like unto socketts w<sup>ch</sup> had lights sett in them before day that euerye monke might haue the more light to see to read uppon their bookes at the s<sup>d</sup> 9 altars, when they said masse, and also to give light to all others that came thither to heare and see the diuine seruice.

MS. L., [The King of Scotts Ancient\* and his Banner with the  
1656. Lord Nevells Banner, and diverse other Noblemens Ancients were all brought to S<sup>t</sup> Cuthberts Feretorie, and there the said Lord Nevell, [after y<sup>e</sup> battel done\* in moste solemne and humble manner, H. 45] did make his petition to God and that holy man S<sup>t</sup> Cuthbert [to accept his offeringe, H. 45] and did offer the aforesaid Jewells and Banners [and y<sup>e</sup> holy rood crosse\* w<sup>ch</sup> was taken on y<sup>e</sup> Kinge of Scotts, H. 45] to the Shrine of that holy and blessed man S<sup>t</sup> Cuthbert within the Feretorie ; [and soe after his orisons p<sup>r</sup>formed to god and S<sup>t</sup> Cuthb: he deptyed, H. 45] and there the said Banners and Ancients did stand, and hung untill the Suppression of the house : the Lord Nevells Banner staff was all writen [wrought, H. 45] about with Iron [all wrythen\* about with Iron, Ed. H.] from the midst upward, and did stand and was bound to the Irons on the North end of (6) the Feretorie and the King of Scotts Banner was bound to the midst of the said Irons [to y<sup>e</sup> Midst of y<sup>e</sup> ferritorie, H. 45] and did hang on [over, H. 45] the midst of the Alley of the Nine Altars, and was fastned w<sup>th</sup> a cord to a loup of Iron\* being in a pillar under S<sup>t</sup> Katherines Window in the East end of the Church, and

a little after the suppression of the house they were all taken down, spoiled and defaced that the memory thereof should be clean taken away [obliterated, H. 45] being both a great honour unto the Realm, and decent Ornament unto the Church. L., C., *Davies.*] [& an honno<sup>r</sup> to the Realme beinge y<sup>e</sup> Ensignes & Trophies of ther great Victories, H. 45]. MS. L.,  
1656.

### (III.) The Quire.

In the East end of the quire ioynninge uppon S<sup>t</sup> Cuthberts feriture stood the high altar beinge the goodliest [& moste stately, H. 45] altar in all the church and a uerye rich thinge with many pretious and costly ornaments appertaininge to it both for euery principall day as also for euery<sup>1</sup> [of or La : H. 45, L., C., and *Dav.*] dayes betwixt the s<sup>d</sup> high altar and S<sup>t</sup> Cuthberts feriture is all of [y<sup>e</sup>, H. 45] french peere uerye curiously wrought both of the inside and outside with faire images of Alabaster being most finely gilded beinge called in the antient history\* the Laordose\* the s<sup>d</sup> curious workmanshipp of french peere or Laordose reachinge in hight almost to the middle vault,\* and containge the breath of the quire in lengthe in the midst wherof right over<sup>2</sup> the said hye altar were artificially placed in uery fine Alabaster the picture of our lady standinge in the midst, and the picture of S<sup>t</sup> Cuthb: on the one side and the picture of S<sup>t</sup> Oswald on the other beinge all richly gilded and at either end of the s<sup>d</sup> altar was a wande of iron fastened in the wall, wheron did hang curtaines or hanginges\* of white silke dayly, the dayly ornaments that were hunge both before the altar and a boue were of red ueluet, wrought with great flowers of gold in imbroydered worke with many goodly pictures besides, beinge uerye finely gilded, but the ornaments for the principall feast w<sup>ch</sup> was the assumption of our lady were all of white damaske all besett with pearle and pretious stones which made the ornaments more rich and gorgeous to behould. [Att eyther end was a place to keepe y<sup>e</sup> w<sup>ch</sup> ornam<sup>ts</sup> w<sup>ch</sup> were of white Damaske and such like stuffe, H. 45]. MS. Cos  
c. 1620.

<sup>1</sup> A blank left here in Cos. MS.

<sup>2</sup> MS. has "right on."

MS. Cos.,  
c. 1620.

Within the s<sup>d</sup> quire ouer the high Altar did hang a rich (7) and most sumptuous Canapie for the Blessed sacrament to hang within it which had 2 irons fastened\* in the french peere uery finely gilt w<sup>ch</sup> held the canapie ouer the midst of the s<sup>d</sup> high Altar (that the pix did hange in it\* that it could not moue nor stirr) wheron did stand a pellican\* all of siluer uppon the height of the s<sup>d</sup> Canopie uerye finely gilded giuinge hir blood to hir younge ones, in token that Christ did giue his blood for the sinns of the world, and it was goodly to behould for the blessed sacrament to hange in, and a marueilous faire pix that the holy blessed sacrament did hange in w<sup>ch</sup> was of most pure fine gold most curiously wrought of gold smith worke, and the white cloth\* that hung ouer the pix was of uerye fine lawne all embroydered and wrought aboue [about, L., C.] with gold and red silke, And 4 great and round knopes of gold marueulous and cunningly wrought with great tassells of gold and redd silke hanginge at them, and at the 4 corners of the white lawne cloth. And the crooke that hung within the cloth that the pix did hang on was of gold and the cords that did draw it upp and downe was made of fine white strong silke. And when the monkes went to say or singe the high masse, they put on theire uestments [they were vested, H. 45] in the vestrye [Revestry, L., C., *Dav.*] both the epistoler and the gospeller\* they were alwayes reuest in the same place, and when the office of the masse\* began to be sung, the epistoler came out of the reuestrie, and the other 2 monkes following him all 3 arow\* at the south quire dore and there did stand to [vntill, H. 45] the gloria patri of the office of the masse\* began to bee sunge, and then with great reuerence and deuotion they went all [three, L., C., *Dav.*] upp to the high Altar (and one of the uergers that kept the uestrie, did goe before them with a tipt staffe in his hand as it was his office so to doe) bowinge themselues most reuerently to the blessed sacrament of the Altar, the one on the on side of him that s<sup>d</sup> the masse and the other of the other side, also the gospeller [Epistler, H. 45] did carrye a maruelous faire booke which had the Epistles and Gospels in it, & did lay it on the altar the which booke had on the outside of the coueringe the picture of our sauour

Christ all of siluer of goldsmiths worke all pcell gilt uerye fine to behould, w<sup>ch</sup> booke did serue for the pax\* in the masse. The epistoler when he had sung the epistle did lay the booke againe on the altar and after when the gospell was sunge the gospeller did lay it downe on the altar, untill the masse was done. And the masse beinge ended they went all 3 into the reuestrie from whence they came and caryed the (8) booke with them, and one of the uergers meetinge them at the south quire dore after the same sort they came and went before them into the uestrie.

MS. Cos.  
c. 1620.

Also there was perteing to the high Altar 2 goodly Chalice one was of gold, the other of siluer, and double gilt, and all the foote of it [them, H. 45] sett full of precious stones, that of gold was for principall dayes and the other was to serue euerye day, likewise there was perteing to the high altar, two goodly gilt basons of siluer,\* one for principall dayes double gilt a great large one, and the other bason for euerye day, not so large beinge parcell gilt and grauen all ouer, and two gilt Cruitts\* that did hold a quart a peece parcell gilt and grauen all ouer, and other 2 lesser Crewetts for euerye day all of siluer, one payer of siluer Censors for euerye double feast double gilded, and 2 paire of siluer censors parcell gilt and the cheines also for euery day with 2 shipps\* of siluer parcell gilt for principall dayes, and other two of siluer ungilt for euerye day, to carrye frankincence in

[one pair of silver Censors for every day, and two pair of silver Censors for every feast double gilded [for euery double feaste ungilded. C.] And two pair of silver Sensors pcell guilt and the chaines also for every principal day, with two shipps of Silver pcel guilt for principal dayes, and other two of Silver ungilt for every day, to carry frankincense in. L., C., *Dav.*],

and 2 siluer double gilded candlesticks\* for 2 tapers uery finely wrought of 3 [two, H. 45] quarters\* high to bee taken in sunder with wrests,\* other two siluer candlesticks for euerye dayes seruice pcell gilt with rich and sumptuous furnitures for euerye festiuall day of Changeable suites,



IS. Cos.,  
c. 1620. diuers of the uestments was sett all round about both stooles and fannels,\* there was also other uery rich and costly iewells & ornaments that was pteininge to the s<sup>d</sup> high Altar.

Also there was 2 [faire, H. 45] Crosses to bee borne\* [to be carryed in pcession, H. 45] on principall dayes, the one of gold, and the staffe that it did stand on to beare it withall was all of siluer, and goldsmiths worke uerye curiously and finely wrought and double gilt, and the other crosse was of siluer and double gilt and the staffe of it was of wood that it did stand on after the same workmanship and double gilt<sup>1</sup> [fare guilt, L. ; faire gilt, C.].

#### (IV. THE QUIRE—THE PASCHAL.)

Also there was a goodly monument pertaing to the Church called the pascall\* w<sup>ch</sup> was wont to bee sett upp in the quire (9) and there to remaine from the thursday called Maundye thursday\* before Easter untill wednesday after the assention day that did stand uppon a foure square thick planke of wood against the first grees or stepp hard behind the 3 basons of siluer that hung before the high altar, in the midst of the s<sup>d</sup> greese is a nick\* wherein on of the corners of the s<sup>d</sup> planke was placed, and at euerye corner of the planke was an iron ringe wherunto the feete of the pascall were adioyned, representinge the pictures of the foure flyinge dragons, [att each Corner one, H. 45] as also the pictures of the 4 Euangelists [w<sup>th</sup> six faire Candlesticks for six tapers to stand in, H. 45] aboue the tops of the dragons underneath the nethermost bosse, all supportinge the whole pascall and [in] the 4 quarters haue beene foure Christall stones, and in the 4 small dragons 4 heads 4 christall stones as by the holes doe appeare and on euerye side of the 4 dragons there is curious antick worke as beasts and men uppon horsbacks with bucklers bowes and shafts, and knotts with broad leaues spred uppon the knotts uery finely wrought all beinge of most fine and curious candlestick mettall [or Latten\* Mettal glistring as y<sup>c</sup> Gold it self having six Candlesticks or

<sup>1</sup> No break here in the MS.

Flowers of Candlestick mettall, *added by Dr. Hunter, in* MS. Cos. *the margin*] c. 1620. cominge from it three of euerye side wheron did stand in euerye of the s<sup>d</sup> flowers or candlestick a taper of wax and on the height of the s<sup>d</sup> candlestick or pascall of lattine was a faire large flower beinge the principall flower w<sup>ch</sup> was the 7 candlestick,\* the pascall in latitude did containe almost the bredth of the quire in longitude that did extend to the height of the [Lower, H. 45] uault\* wherein\* did stand a long peece of wood\* reachinge within a mans length [height, H. 45] to the uppermost uault roofe of the church, wheron stood a great long square tap\* of wax [a lardge square wax tap, H. 45] called the pascall a fine conueyance through the s<sup>d</sup> roofe\* of the church to light the tap withall in conclusion the pascall was estimated to bee one of the rarest monuments in all England.

(V. THE QUIRE)—The Passion.\*

Within the Abbye Church of Durhā uppon good friday [there was, H. 45] maruelous solemne seruice, in the w<sup>ch</sup> seruice time after the passion was sung\* two of the eldest [Ancient, *Dav.*] monkes did take a goodly large crucifix all of gold of the picture\* of our sauour Christ nailed uppon the crosse lyinge uppon a uelutt cushion, hauinge St. Cuth(10)berts armes\* uppon it all imbroydered w<sup>th</sup> gold bringinge that betwixt them uppon the s<sup>d</sup> cushion to the lowest greeces [stepps, H. 45] in the quire, and there betwixt them did hold the s<sup>d</sup> picture of our sauour sittinge of euery side [on ther knees, H. 45] of that, and then one of the s<sup>d</sup> monkes did rise and went a prettye way from it sittinge downe uppon his knees with his shooes put of uerye reuerently did creepe away uppon his knees unto the s<sup>d</sup> crosse and most reuerently did kisse it, and after him the other monke did so likewise [all y<sup>e</sup> other Monckes, H. 45], and then they did sitt them downe on euery [of eyther, H. 45] side of the s<sup>d</sup> crosse and holdinge it betwixt them, and after that [them, H. 45] the prior came forth of his stall, and did sitt him downe of his knees with his shooes of and in like sort did creepe also unto the s<sup>d</sup> crosse [and all the monkes after him one after an nother, in the same

MS. Cos., order, and *not in* H. 45], in the meane time all the whole  
 c. 1620. quire singinge an Himne,\* the seruice beinge ended  
 the two [two *not in* H. 45] monkes did carrye it to the  
 sepulchre w<sup>th</sup> great reuerence, w<sup>ch</sup> sepulchre was sett upp  
 in the morninge\* on the north side of the quire nigh to the  
 high altar before the seruice time and there did lay it within  
 the s<sup>d</sup> sepulchre, with great deuotion with another picture  
 of our sauour Christ, in whose breast they did enclose  
 with great reuerence the most holy and blessed sacrament  
 of the altar senceinge [singinge, H. 45] and prayinge vnto  
 it uppon theire knees a great space settinge two taper  
 lighted before it, w<sup>ch</sup> tapers did burne unto Easter day in  
 the morninge that it was taken forth.

(VI. THE QUIRE)—The resurrection.\*

There was in the abbye church of duresme uerye  
 solemne seruice uppon easter day betweene 3 and 4 of the  
 clocke in the morninge in honour of the resurrectiō where  
 2 of the oldest monkes of the quire came to the sepulchre,  
 beinge sett vpp upon good friday after the passion all  
 couered with redd ueluet and embrodered with gold, and  
 then did sence it either monke with a paire of siluer  
 sencors sittinge on theire knees before the sepulchre, then  
 they both risinge came to the sepulchre, out of the which  
 w<sup>th</sup> great reuerence they tooke a maruelous beautifull  
 Image of our sauour\* representinge the resurrectiō with a  
 crosse in his hand in the breast wherof was enclōsed in  
 bright [moste pure, H. 45] Christall the holy sacrament  
 of the altar, throughe the w<sup>ch</sup> christall the blessed host was  
 conspicuous, (II) to the behoulders, then after the  
 eleuation of the s<sup>d</sup> picture carryed by the s<sup>d</sup> 2 monkes  
 uppon a faire ueluet cushion all embrodered singinge the  
 anthem of christus resurgens\* they brought to the high  
 altar settinge that on the midst therof whereon it stood  
 the two monkes kneelinge on theire knees before the altar,  
 and senceing it all the time that the rest of the whole quire  
 was in singinge the fores<sup>d</sup> anthem of Xpus resurgens, the  
 which anthem beinge ended the 2 monkes tooke up the  
 cushines and the picture from the altar supportinge it

betwixt them, proceeding in processiō from the high altar MS. Cos  
c. 1620. to the south quire dore where there was 4 antient gentlemen\* belonginge to the prior appointed to attend their cominge holdinge upp a most rich cannopie of purple ueluet tached\* round about [tashed about, L., C.] with redd silke, and [a goodly, *Dav.*] gold fringe, and at euerye corner did stand one of theise ancient gentlemen to beare it ouer the s<sup>d</sup> Image, with the holy sacrament carried by two monkes round about the church the whole quire waitinge uppon it with goodly torches and great store of other lights, all singinge reioyceinge and praising god most deuoutly till they came to the high altar againe, wheron they did place the s<sup>d</sup> Image there to remaine untill the assencion day.

There was a nother crosse of Xpall\* that serued for euerye day in the weeke, there was borne before the crosse euerye principall day â holy water font [fatt, H. 45] of siluer\* uery finely grauen and pcell gilt, which one of the nouices\* did carrye.

(VII. THE QUIRE—ALMERIES\*—LETTERNS—BASINS.)

In the north side of the quire there is an almerye neere to the high altar fastened in the wall for to lay any thinge in ptaininge to the high altar. Likewise there is another almerye in the south side of the quire nigh the high altar enclosed in the wall to sett the challices the basons and the crewetts in that they did minister withall at the high masse with locks and keys for the said almeryes.

At the north end of the high altar, there was a goodly fine letteron [Lettern, H. 45] of brasse where they sunge the epistle and the gospell,\* with a gilt pellican on the height [Topp, H. 45] of it\* finely gilded pullinge hir bloud out hir breast to hir young ones, and winges spread abroad wheron did lye the book that they did singe the epistle and the gosple, it was thought to bee the goodlyest [fairest, H. 45] letteron of brasse (12) that was in all this cuntrie it was all to bee taken in sunder\* with wrests euery ioynt from other. [it went all in hernes\* to take asonder att plesure, H. 45].

MS. Cos.,  
c. 1620. Also ther was lowe downe in the quere another Lettorn of brasse (not so curiously wroughte) standinge in the midst\* against the stalls, a marueilous faire one, with an eagle on the height of it, and hir winges spread â broad wheron the monkes did lay theire bookes when they sung theire legends, at mattens or at other times of seruice.

[where the Moncks did singe ther Legends at Mattins & other tymes. W<sup>ch</sup> same stood theire\* vntill y<sup>e</sup> yeare 1650 when y<sup>e</sup> Scotts were sent prisoners from Dunbarr feight\* and putt prisoners into y<sup>e</sup> Church where they burned vpp all y<sup>e</sup> wood worke\* in regard they hadd noe Coales allowed them : And ther was a fellowe one Brewen appointed to looke to y<sup>e</sup> Scotts by Sr Arthure Haslerigg\* barronett, then Gou<sup>no</sup>r of Newcastle & y<sup>e</sup> fower Northeran Counties w<sup>ch</sup> conveyed the s<sup>d</sup> brasse letterne & Eagle away & many other thinges apptayninge to y<sup>e</sup> Church & sould them for his owne gaine, a man of a badd conscience & a Cruell fellowe to y<sup>e</sup> poore prisoners.\* H. 45, c. 1655].

Before the high altar within the quire aboue mentioned were 3 marueilous faire siluer basins\* [att y<sup>e</sup> stepps as one goes vpp, H. 45] hung in chaines of siluer, one of them did hange in the south side of the quire aboue the stepps that go upp to the high altar, the second on the north side opposite to the first the third in the midst betweene them both and iust before the high altar, theise 3 siluer basons had lattin basons within them hauinge pricks for serges or gilt wax candles to stand on, the lattin basons beinge to receiue the drops of the 3 candles, w<sup>ch</sup> did burne continually both day and night, in token that the house was alwayes watchinge to god.

Ther was also another siluer bason which did hang in siluer chaines before the sacrament of the fores<sup>d</sup> high altar but nerer to the high altar then the other 3. as almost dependinge or hanging ouer the priests back, which was only lighted in time of masse and thereafter extinguished.

#### (VIII. THE QUIRE—LUDOVICK DE BELLOMONTE.)

Ludovick de Bellomonte\* B<sup>pp</sup> of Durhā lyeth buried before the high altar in the quire beneath the stepps that goe upp to the s<sup>d</sup> high altar, under a most curious and

sumptvus marble stonn\* w<sup>ch</sup> he <sup>3)</sup>ppared for himselfe before MS. Cos.,  
 hee dyed beinge adorned with most excellent workman-(13) c. 1620.  
 shipp of brasse wherein hee was most excellently and liuely  
 pictured as hee was accustomed to singe or say masse with  
 his mitre on his head, and his crosiers staffe in his hand  
 with two angells finely pictured, one of the one side of his  
 head and the other on the other side with censors in their  
 hands sensing him containing most exquisite pictures,  
 and Images of the 12 apostles deuised and bordered of  
 either side of him and next them is bordered on either side  
 of the 12 apostles in a nother border the pictures of his  
 ancestors in their coat armour beinge of the bloud royall  
 of france, and his owne armes of france beinge a white lyon  
 placed upon the breast of his uestment, beneath his uerses  
 of his breast\* with flower deluces about the lyon, 2 lyons  
 pictured one under the one foote of him and another under  
 the other of him supportinge and holdinge upp his crosiers  
 staffe his feete adioyninge and standinge upon the said  
 lyons and other two lyons beneath them in the nethermost  
 border of all, beinge most artificially wrought and sett forth  
 all in brasse marueilously beautifyinge the s<sup>d</sup> through  
 of marble\* wherein was engrauen in brasse such diuine and  
 celestiaall sayinge of the scripture w<sup>ch</sup> hee had peculiarly  
 selected for his spirituall consolation at such time as it  
 should please god to call him out of his mortalitie, wherof  
 some of them\* are legeable to this day, as these that  
 follow,

Epitaphium\* eius.

In Gallia natus de bello monte

iacet hic Lodouicus humatus

Nobilis ex fonte

Regum comitumque creatus

Præsull in hac sede Cæli letetur in ede

Preteriens siste memorans quantus fuit iste

Cælo quā dignus iustus pius atq' benignus

Dapsilis ac hilaris\* inimicus semper amaris\*

Sup caput.

Credo quod redemptor meus uiuit qui in nouissimo  
 die me resuscitabit ad uitam eternam, et in carne  
 mea uidebo deum saluatorem meum.

[S. Cos.,  
c. 1620.

In pectore.

Reposita est hæc spes mea in sinu meo Domine  
miserere

Ad dextram

(14) Consors sit sanctis Lodouicus in arce tonantis

Ad sinistram

Spiritus ad Christum qui sanguine liberat ipsum.\*

#### (IX. THE QUIRE—THE ORGANS).

There was 3 paire of organs belonginge to the said quire for maintenance of gods seruice, and the better selebratinge therof one of the fairest paire of the 3 did stand ouer the quire dore only opened and playd uppon at principall feastes, the pipes beinge all of most fine wood, and workmanshipp uerye faire partly gilted uppon the inside and the outside of the leaues\* and couers up to the topp with branches and flowers finely gilted with the name of Jesus [J H S., H. 44] gilted with gold there was but 2 paire more of them in all England of the same makeing, one paire in Yorke and another in Paules,

[but ther was a paire att y<sup>e</sup> cominge in of y<sup>e</sup> Scottes 1640\* farr exceeded all w<sup>ch</sup> they destroyed, H. 45].

also there was a letterne of wood\* like unto a pulpit standinge and adioyninge to the wood organs ouer the quire dore, where they had wont to singe the 9 lessons\* in the old time on principall dayes standinge with their faces towards the 9 altars (*altered to high altar*).<sup>1</sup>

The second paire stood on the north side of the quire beinge neuer playd uppon but when the 4 doctors of the church was read,\* viz. Augustine Ambrose Gregorye and Jerome beinge a faire paire of large organs called the cryers.\*

The third paire\* was daily used at ordinary seruice.

#### (X. THE QUIRE—BOOK OF BENEFACTORS, RELICS, &c.)

There did lye on the high altar an excellent fine [faire rich, H. 45] booke\* uerye richly couered with gold and siluer containinge the names of all the benefactors towards St Cuthberts church from the first originall foundation

<sup>1</sup> MSS. H. 44, L., have "high altar"; C. has "the Alter."

thereof, the uerye letters for the most part beinge all gilded as is apparent in the said (15) booke till this day the layinge that booke on the high altar did show how highly they esteemed their founders and benefactors, and the dayly and quotidian remembrance they had of them in the time of masse and diuine seruice did argue not onely their gratitude, but also a most diuine and charitable affection to the soules of theire benefactors as well dead as liuinge, which booke\* is as yett extant declaringe the s<sup>d</sup> use in the inscription thereof. There is also another famous booke\* : as yett extant containinge the reliques Jewe(l)s ornaments and uestments that were giuen to the church by all those founders for the further adorninge of gods seruice whose names were of record in the said booke that dyd lye uppon the high altar, as also they are recorded in this booke of the afore said reliques and Jewells to the euerlastinge praise and memorye of the giuers and benefactors therof.

MS. Cos.,  
c. 1620.

(XI.) The north allye of the quire.

At the east end of the north alley of the quire betwixt two pillars opposite was the goodlyest faire porch w<sup>ch</sup> was called the Amanchoridge\* hauinge in it a marueillous faire roode with the most exquisite pictures of Marye and John with an altar for a monke to say dayly masse beinge an<sup>t</sup> antient time inhabited with an Anchorite, wherunto the Pretors<sup>2</sup> were wont much to frequent both for the excellency of the place as also to heare the masse standinge so conueniently unto the high altar, and withall so neere a neighbour to the sacred shrine of St Cuthbert, wherunto the Prior(s) were most deuoutly adicted the entrance to this porch or Anchoridge was upp a paire of faire staires\* adioyninge to the north dore of St. Cuthberts feretorie, under the w<sup>ch</sup> staires the pascall did lye,\* and in the time of lent the children of the aumerie\* were enioyned to come thither daylye to dresse trim\* and make it bright against y<sup>e</sup> pascall feast.

<sup>1</sup> Read "in."

<sup>2</sup> H. 44 also has this mistake ; read "Priors," as below, in L. and C., and in the editions.



MS. Cos., In this north allye of the Quire betwixt 2 pillars on the  
c. 1620. south side before St Blese altar (afterwards called Skirlawes Altar) lyeth buried Walter Skirlawe BPP of Durhā under a faire marble stone\* uery sumptuously [curiously, H. 45] besett with many brasen Images, [brasse pictures, H. 45] hauinge his owne Image [picture, H. 45] most artificially portred in brasse in the midst therof with this sainge engrauen uppon his brest, (16)

Credo quod redemptor meus uiuit et in die nouissimo de terra surrecturus sum et in carne mea uidebo deum saluatorem meum.

[the place of his sepulcher was in Ancyent tyme invy-roned w<sup>th</sup> Irons\* artificially wrought but of late tyme his body *was taken vpp and interred before y<sup>e</sup> high alter & the same stone layde over hym and a stall<sup>1</sup> or pewe placed there for gentlewomen\* to sitt in, H. 45. His body was not removed\* onely the stone,\* H. 45, marg. note in a later hand].*

Right ouer the entrance of this north Allye goinge to the song scoole\* which scoole was heretofore the segresters exchequer,\* ther was a porch adioyninge to the quire\* on the south and St Bencdicts altar\* on the north the porch hauinge in it an altar and the roode or picture of our sauour, w<sup>ch</sup> altar and roode was much frequented in deuotion of D<sup>ur</sup> Swallwell\* sometime monke of Durham the said Rood hauinge marueilous sumptuous furniture for festiuall dayes belonging to it.

## (XII.) The south allye of the quire.

At the east end of the south allye of the quire opposite to the fores<sup>d</sup> porch in the north allye was a most faire roode or picture\* of our sauour in siluer called the black Roode of Scotland\* brought out of holy Rood house,\* by Kinge Dauid Bruce and was wonn at the battaile of Durham\* with the picture of our ladye on the one side, and St Johns on the other side uerye richly [wrought]<sup>2</sup> in siluer all 3 hauinge crownes of gold with a deuice or wrest\* to take them of or on beinge adorned with fine wainscote.

<sup>1</sup> Underlined.

<sup>2</sup> Added *secunda manu*.

[At y<sup>e</sup> East end of the South Alley adjoining to the pillar next St Cuthberts Feretorie, next the Quire door on the south side there was a most fair Rood or picture of our Saviour, called the black rood of Scotland with the picture of Mary & Iohn being brought out of holy rood house in Scotland by King David Bruce, and was wonne at the battle of Durham with the picture of our Lady on the one side of our Saviour and the picture of St Iohn on the other side, the which Rood and pictures were all three very richly wrought in silver, the which were all smoked black over, being large pictures of a Yard and five quarters long, and on every one of their heads, a Crowne of pure bett gold of goldsmiths work with a devise or wrest to take them of or on. And on the backside of the said rood and pictures, there was a peice of work that they were fastned unto being all adorned with fine Wainscot work and curious painting well befitting such costly pictures from the middle pillar (middle piller, C. ; midst of the Pillar, *Dav.*) up to the height of the Vault, the which wainscott was all redd Varnished over very finely, and all sett full of starres of Lead, every starre finely guiltd over with gold, and also the said roode and pictures had every of them an Iron stickt fast in the back part of the said Images that had a hole in the said Irons, that went through the Wainscott to put in a pinn of Iron to make them fast to the Wainscott. L., C.] MS. L.,  
1656.

Thomas Hattfeild BPP of Durham lyeth buried ouer against the Reuestrye doore in the south Allye of the quire betwixt 2 pillars under the bpps seate\* wch hee did (17) make before hee died his tombe beinge all of Alabaster,\* whereunto was adioyned a little altar\* which hee prepared for a monke to say masse for his soule after his death the Altar beinge inuironed with an iron grate. [This monum<sup>t</sup> remaynes still undefaced, H. 45. His scutcheon, Azure a cheveron or betwixt 3 lyons ramp<sup>t</sup> argent, H. 45, 2<sup>da</sup> manu.]

Within this South alley of the quire was the uestrye\* [Revestrie, L., *Dav.*] wher the BPP or his sufraigne had a peculiar Altar\* where they did use to say masse onely at such times as they were to consecrate priests, or to giue any holy orders.

S. Cos., (XIII.) The Crosse allye\* of the lanthorne before the  
 .: 1620. quire dore goinge north and south.

In the former part\* of the quire of either side the west dore or cheife entrance therof without the quire dore in the lanthorne were placed in their seuerall roomes\* one aboue another the most excellent pictures, all gilted uerye beautifull to behould of all the kinges and queenes,\* as well of Scotland as England which weere deuout and godly founders and benefactors of this famous Church and sacred monument of S<sup>t</sup> Cuthbert to incite and prouoke their posteritie to the like religious endeauours in their seuerall successions whose names hereafter followeth.\*

Edgarus rex Scotorum  
 Katherina regina Angliæ  
 Daud Broys rex Scotorum  
 Richardus secundus rex Scotorum<sup>1</sup>  
 Alexander rex Scotorum  
 Henricus quartus rex Angliæ  
 Richardus primus rex Angliæ  
 Alexander rex Scotorum  
 Matilda regina Angliæ  
 Daud rex Scotorum  
 Eduardus 3 rex Angliæ  
 Henricus 2 rex Angliæ  
 Eduardus primus rex Angliæ  
 Henricus quintus rex Angliæ  
 Alexander rex Scotorum  
 Sibilla regina Scotorum  
 Gulielmus Rufus rex Angliæ  
 Richardus tertius rex Angliæ  
 Gulielmus conquestor rex Angliæ  
 Heraldus rex Angliæ  
 (18) Johannes rex Angliæ  
 Eduardus secundus rex Angliæ  
 Ethelstanus rex Angliæ  
 Stephanus rex Angliæ  
 Matilda regina Angliæ  
 Kenute rex Angliæ

<sup>1</sup> So in MSS. Cosin and H. 44, but corrected to "Angliæ" in the editions. MS. L. has "Anglorum," MS. C., "Angliæ."

Melcomus rex Scotorum  
 Dunconus rex Scotorum  
 Henricus 3 rex Angliæ  
 Helinora regina Angliæ  
 Henricus primus Angliæ rex  
 Elinora regina Angliæ  
 Melcomus rex Scotorum  
 Gulielmus rex Scotorum.

MS. Cos.,  
 c. 1620.

[Some M<sup>ds</sup> (*memorandums*) owte of y<sup>e</sup> recordes of y<sup>e</sup> MS. H. 45,  
 Church of Durham w<sup>ch</sup> my ould booke wolde not contayne. c. 1655.

Att y<sup>e</sup> entrance of y<sup>e</sup> Quier doore the pictures or statues  
 of y<sup>e</sup> se<sup>u</sup>all Benefactors and founders of y<sup>e</sup> Church of  
 Durham dedicated to St Cuthbert were placed whose names  
 are thus

Edgarus rex Scotor'  
 Catherina regina Angli  
 David Bruce rex Scot  
 Ric'us prim<sup>9</sup> rex Angli  
 Alexander rex Scotor'  
 Hen<sup>cus</sup> quartus rex Ang  
 Matilda regina Angl  
 Edr'us 3 rex Angli  
 Henr: 2 rex Angli  
 Eds primus rex Ang  
 Henr: 5 rex Angli  
 Sibilla regina Scotor'  
 Willms rufus rex Ang  
 Ric'us 3 rex Angli  
 Willms conquestor rex Anglie  
 Harold' rex Anglie  
 Joh'es rex Anglie  
 Edr'us 2 rex Angli  
 Ethelstan rex Anglie  
 Steph: rex Anglie  
 Matilda regina Anglie  
 Canutus rex Anglie  
 Malcolme rex Scotor'  
 Duncanus rex Scotor'  
 Henr: 3 rex Anglie

45, (19) Elinora regina Anglie  
 5. Henr: prim<sup>9</sup> rex Anglie  
 Willms rex Scotor' H. 45].

<sup>08.</sup>  
<sup>20.</sup> In the lanthorne called the new worke\* was hanginge there 3 fine [goodly, H. 45] bells which bells was runge euer at midnight at 12 of the clock, for the monkes went euermore to theire mattens at that houre of the night, there was 4 men appointed to ringe the said bells at midnight, and at all such other times of the day as the monkes went to serue god, two of the s<sup>d</sup> men apperteininge to the uestrye w<sup>ch</sup> allwayes kept the copes with the uestments and fife paire of siluer sensors with all such goodly ornaments pteininge to the high Altar which 2 men did lye euerye night in â Chamber ouer the west end of the s<sup>d</sup> uestrye\* and the other 2 men did lye euerye night within the s<sup>d</sup> church in a chamber in the north allye\* ouer against the sextons Checker: theise 2 men did alwayes sweepe and keepe the church cleanly and did fill the holy water stones\* euerye sunday in the morninge with cleane water before it came to be hallowed,\* and did lock in the church dores euerye night.

Also there is standinge in the south pillar of the quire doore of the lanthorne in a corner of the s<sup>d</sup> pillar a foure squared stonn w<sup>ch</sup> hath beene finely wrought in euerye square\* a faire large Image, whereon did stand a foure squared stone aboue that w<sup>ch</sup> had 12 cressetts wrought in that stone w<sup>ch</sup> was filled with tallow\* and euerye night one of them was lighted\* when the day was gone, and did burne to giue light to the monkes at midnight when they came to mattens.

#### (XIV.) The north allye of the lantren.

John Washington\* prior of Durhā lyeth buried under â faire marble stone with his uerses [Epitaphe, H. 45] engrauen in brasse uppon it, before the porch ouer the entrance of the north allye as you goe to the song scoole adioyninge to S<sup>t</sup> Bendicts altar.

Robert Berington\* de Walworth prior of Durham did first obtaine the use of the mitre with the staffe, hee lyeth buried under a faire marble stone beinge pictured from the waste upp in brasse on the north side of prior Washington in the north plage\* ouer against St Benedicts altar, beinge the first of the 3 Altars in the north plage. MS. Cos  
c. 1620.

Next to St Benedicts altar on the north is St Gregoryes altar beinge the second altar. (20)

(XV.) An auntient<sup>t</sup> memoriall collected forthe of y<sup>e</sup> best antiquaries concerni'g y<sup>e</sup> battell at durh'm in John Fossour tyme. Roll,  
c. 1600.

[A collec'on forth of the best Antiquities of Durham church of y<sup>e</sup> battell fought their ag<sup>t</sup> Daved Bruce kinge of Scott<sup>l</sup> and his brother in y<sup>e</sup> tyme y<sup>t</sup> John Forcer was Lord Prior: w<sup>ch</sup> was thus. H. 45].

In the night before y<sup>e</sup> battell of Durh<sup>m</sup>\* stricken & begun [was petched, H. 45] the xvij [xviiij<sup>th</sup>, H. 45] daie of october, An<sup>o</sup> d'ni 1346. ther did appeare to Johne Fossour then p<sup>or</sup> of y<sup>e</sup> abbey at Durh<sup>m</sup>, a visiō, cōmāding him to taikē y<sup>e</sup> holie corporax cloth, w<sup>ch</sup> was w<sup>th</sup>in y<sup>e</sup> corporax\* wherew<sup>th</sup> St Cuthb: did cover the chalice when he vsed to say masse, and to put y<sup>e</sup> same holie Relique like vnto a ban clothe [banner cloth, Cos.] vpō (a) speare point, & on y<sup>e</sup> morrowe after to goe & repaire to a place on y<sup>e</sup> west pte of y<sup>e</sup> citie of Durh<sup>m</sup> called y<sup>e</sup> Readhill<sup>l</sup>\* And there to remayne & abyde till y<sup>e</sup> end of y<sup>e</sup> said battell, to w<sup>ch</sup> visiō y<sup>e</sup> p<sup>or</sup> obeyinge, & taiking y<sup>e</sup> same for a Revelac'ō of gods grace & mcy by y<sup>e</sup> medyac'on of holie St Cuthb: did accordingly early in y<sup>e</sup> next morninge together w<sup>th</sup> y<sup>e</sup> Mounk<sup>l</sup> of y<sup>e</sup> said abbay, repaire to y<sup>e</sup> said place called y<sup>e</sup> Readhill<sup>l</sup> there most devoutly humbling [themselues, Cos.] & pstrating themselves in praier\* for y<sup>e</sup> victorie in y<sup>e</sup> said battell, a great multitude and nomber of scott<sup>l</sup> Runing & pressinge by them both one waie and other, w<sup>th</sup> intentiō to haue spoiled them, but yett they had no power or

\* In the MS. this word is written exactly like "anntient," but elsewhere the undoubted *n* is like a carefully written *u*, hence the erroneous reading "monnckes," frequently occurring in the edition of 1842. Sometimes it is written like "monukes."

Roll, c. 1600. suffrance to comytte any violence & force vnto (21) such holie psons so occupied in praiers, being pected & defended by ye mightie pvidence of almightie god, and by ye mediac'ō of holy St Cuthb: & ye p'sence of ye saide holie Relique. And after many conflict & warlike exploit there had and donne betwixte ye englishe men and ye kinge of scott & his company the said battell ended\* and ye vitorie was obteyned to ye great outhrowe and confusiō of ye scott there enemyes. And then ye said p'or & mounkes accompaned wth Raphe L: Neivell [al's Daw Raby, H. 45] & John Neivell his sonne, & ye Lord Percy, & many other worthie nobles of england returned home & went to ye abbay church, ther ioyninge in hartie praier & thankes geving to god, & holie St cuthbert for ye conquest & vitorie atchived that daie.\* In wch said battell A holy cross wh(ich) was taken out of holie rudehouse\* [in Edingbrough, H. 45] in scotland by king david bruce was wonne & taiken [vpon, H. 45] ye said king of scotland at ye said battell, wch crosse by most auneyent & credible writers is recorded\* to haue comed to ye said king most myraculouslie, & to haue hapned & chaunced in to his hand being a hunting at ye wylde harte in a forrest nygh Eddenbrowghe vpō Holy Rude daie, comonlie called ye exaltac'on of ye crosse, ye said kinge seled & pted frō his nobles and company, suddenly there appered vnto him (as it seamed) a most faire harte runninge toward him in a full & spedy course, wch so affraid ye king horse, that he violently coursed away, whome ye harte so fercely and swiftlye followed, that he baire forcible both ye king & his horse to ground who so being dismayd dyd cast backe his hand betwixt ye Tynd of ye said harte to stay him selfe, and then and there most strangly slypped into ye kinges handes ye said crosse most wonderously, at ye veiwe wherof immediatelye ye hart vanished away, and neu after was seane no mā knowing certainly what mettell or wood ye said crosse was mayd of. In ye place wherin this miracle was so wroughte, doth now spring a fountaine called ye Rude well.\* And ye next night after ye said crosse so bechanced vnto hym, the said king was charged & warned in his sleape by a visiō to buyld an abbey in ye same place wch

he most diligentlie observing, as a true message from god <sup>Roll,</sup>  
almightie, did send for workemen into france & flanders, <sup>c. 1600.</sup>  
who at there cuṁyng weare reteyned, & dyd buyld & erect  
ye said abbey accordingle, w<sup>ch</sup> ye king caused to be  
furnished w<sup>th</sup> Chanons Regular & dedicated ye same in ye  
honor of ye cross, and placed ye said crosse moste  
sumptuouslie & richly in ye said abbey, ther (22) to  
remayne as a most renowmed monu<sup>mt</sup> & so there remayned,  
till ye said King cuṁyng toward<sup>e</sup> ye said battell, dyd  
bring yt upō him as a most myraculous & fortunate  
relique, Notw<sup>th</sup>standinge that ye said kinge ye said nighte  
before he addressed him forward to ye said battell, was in  
a dreame admonished, that in any wise he should not  
attempt to spoile or violate ye churche goods of St Cuth:  
or any thinge y<sup>t</sup> appteyned vnto that holie St, w<sup>ch</sup> for that  
he moste contemptuously and p<sup>u</sup>sumptuously dyd disdayne  
& contemne, violating and distroyinge so much as he  
could ye said good<sup>e</sup> and lands belonging to St Cuth: was  
not onely punished by god almighty, by his owne  
captivitie\* being taiken at the said battell in ye feild and  
therin very sore wounded having first valiantly fought, &  
w<sup>th</sup> him were taken foure earles, two lordes, [eleaven  
Lords, H. 45] ye Archbushoppe of St Andrewes, one  
other bushopp one knight w<sup>th</sup> many others, In w<sup>ch</sup> battell  
were slaine [ye kings brother, H. 45] seaven earles of  
scotland besyd<sup>e</sup> many lords and scotishmen, to the  
nounge of one and other fifteane thousand & also lost ye  
saide<sup>t</sup> crosse w<sup>ch</sup> was taiken vpō him,\* & many other most  
wourthie & excellent Jewell<sup>e</sup> & monu<sup>mt</sup><sup>e</sup> w<sup>ch</sup> wea(re)  
brought from scotland as his owne bann<sup>i</sup> & other noble-  
mens auñcientes,\* [his owne Banner beinge ye Royall  
standerd, w<sup>th</sup> many more Colours, H. 45] w<sup>ch</sup> all weare  
offred vp at ye shryne of St Cuth: for ye bewtifynge &  
adorninge therof, together w<sup>th</sup> ye blacke Rude of scotland  
(so tearmed) w<sup>th</sup> Mary and John, maid of silver, being as  
yt weare smoked all ou<sup>e</sup>, w<sup>ch</sup> was placed & sett vp most  
exactlie in ye piller next St Cuthb: shrine in ye south alley  
of ye said abbey. Shortelie after ye said P'or caused a

\* A line redundant here at a joining of the paper, viz., "inge taiken at  
ye said battell, but also loste the said."



Roll, goodly and sumptuous ban<sup>s</sup> to be maid & w<sup>th</sup> pippes of  
 . 1600. sill<sup>i</sup>\* to be put on a staffe, beinge fyve yerd<sup>e</sup> longe,\*  
 w<sup>th</sup> a device to taikē of and on y<sup>e</sup> said pipes at pleasure, &  
 to be kept in a chyste in y<sup>e</sup> ferretorie when they weare  
 taken downe, w<sup>ch</sup> ban<sup>s</sup> was shewed & caried in y<sup>e</sup> said  
 abbey on festivall and p<sup>r</sup>ncipall daies, on y<sup>e</sup> highte of y<sup>e</sup>  
 outmost pipe, was a faire p<sup>r</sup>tie crosse of silver and a wand  
 of siluer,\* having a fyne wroughte knopp of silver at either  
 end, that went outwhart ye ban<sup>s</sup> cloth, wherevnto ye ban<sup>s</sup>  
 clothe was fastned & tyed, w<sup>ch</sup> wand was of ye bignes of a  
 mans fynger, and at either end of ye said wand there  
 was a fyne silver bell, the wand was fest by the myddle to  
 y<sup>e</sup> ban<sup>s</sup> staffe hard vnder y<sup>e</sup> crosse, y<sup>e</sup> ban<sup>s</sup> cloth was a  
 yerd brode, & fyve q<sup>u</sup>arters deape, & y<sup>e</sup> nether pt of it  
 was indented in fyve pt<sup>e</sup>, & (23) frenged, and maid  
 fast\* w<sup>th</sup> all about w<sup>th</sup> read silke and gold. And  
 also y<sup>e</sup> said ban<sup>s</sup> cloth was maid of read velvett of both  
 sydes most sumptuously imbrodered & wrought w<sup>th</sup>  
 flowres of grene silke & gold, and in y<sup>e</sup> mydes of y<sup>e</sup>  
 said ban<sup>s</sup> cloth was y<sup>e</sup> sayde holie relique & Corporax cloth  
 inclosed and placed y<sup>e</sup>r in, w<sup>ch</sup> Corporax cloth was covered  
 over w<sup>th</sup> white velvett half a yerd square e<sup>v</sup>ry way, having  
 a red crosse of read velvett on both sydes over y<sup>e</sup> same  
 holie Relique most artificially and cunyngly compiled &  
 framed, being fynely fringed about y<sup>e</sup> edge & scirt<sup>e</sup> w<sup>th</sup>  
 frenge of read silke and gold & iij litle fyne silver bell<sup>e</sup> fest  
 to y<sup>e</sup> scirt<sup>e</sup> of ye said ban<sup>s</sup> cloth like vnto sackring bell<sup>e</sup>\*  
 & so sumptuously finished and absolutelye p<sup>r</sup>ffited, was  
 dedicated to holie S<sup>t</sup> Cuthb: of intent & purpose that y<sup>e</sup>  
 same should be alwaies after p<sup>r</sup>sented & carried to any  
 battell as occasiō should serve, and w<sup>ch</sup> was (*never*)\* caryed  
 or shewed at any battell, but\* by y<sup>e</sup> especiall grace of god  
 almightie, & y<sup>e</sup> mediac<sup>o</sup> of holie S<sup>t</sup> Cuthb: it browghte  
 home ye victorie. W<sup>ch</sup> ban<sup>s</sup> cloth after y<sup>e</sup> Dissoluc<sup>o</sup>  
 [suppression, H. 45] of y<sup>e</sup> Abbey fell in to y<sup>e</sup> possessiō of  
 one Deane Whittinghā,\* whose wife called Katherin being  
 a freanche womā (as is most credablye reported by those

\* Not in Roll, inserted *secunda manu* in Cos. MS.; "which was carried and shewed at any battell by y<sup>e</sup> especiall," etc., H. 44; the passage is condensed in H. 45; L., C., and editions have, rightly, "never—but," etc.

w<sup>ch</sup> weare eye wittnesses) did most iniuriously burne\* & cōsume y<sup>e</sup> same in hir fire in the notable contempt & disgrace of all auntyent & goodly Reliques. Further on the West syd of y<sup>e</sup> Citie of Durh<sup>m</sup> there was a most notable famous & goodly larg Cross of stone worke erected & sett vppe to y<sup>e</sup> hono<sup>r</sup> of god & for y<sup>e</sup> victorie had thereof, shortly after y<sup>e</sup> battell of Durh<sup>m</sup> in ye same place where y<sup>e</sup> battell was fowghte called & knowen by ye name of Neivell<sup>e</sup> Crosse\* w<sup>ch</sup> was sett vpp at y<sup>e</sup> cost and charg<sup>e</sup> of the Lo: Raph Nevell being one of y<sup>e</sup> most excellent and cheiffe in y<sup>e</sup> said battell & feild, w<sup>ch</sup> crosse had 7 step<sup>e</sup> aboute yt eūy way . 4 . squared to y<sup>e</sup> Sockett that the stalke of y<sup>e</sup> crosse did stand in, w<sup>ch</sup> Sockett was mayd fast to a . 4 . squared brod stone, being y<sup>e</sup> sole or bottom stone of a large thicknes that y<sup>e</sup> sockett dyd stand vpō w<sup>ch</sup> is a yerd & a half square about eūy way, w<sup>ch</sup> stone was one of y<sup>e</sup> steppes & y<sup>e</sup> viij<sup>o</sup> in number. Also ye said Sockett was majd fast w<sup>th</sup> Irō & lead to y<sup>e</sup> sole stone in eūy syde of y<sup>e</sup> Corn<sup>e</sup> of ye said sockett stone w<sup>ch</sup> was . 3 . quarters deppe & a yerd & a quarter square about eūy way. And y<sup>e</sup> stalke of y<sup>e</sup> crosse goinge vpward Conteyned in length . 3 . yerd<sup>e</sup> & a halfe vp to ye Bosse, being viij<sup>o</sup> square about all of one holl (24) peece of stone from y<sup>e</sup> Sockett y<sup>t</sup> yt did stand in, to the bosse aboue, into y<sup>e</sup> w<sup>ch</sup> Bosse y<sup>e</sup> said stalke was deply sowdered w<sup>th</sup> lead & sowder. And in y<sup>e</sup> mydest of y<sup>e</sup> stalke in eūy second square was y<sup>e</sup> Nevell<sup>e</sup> crosse\* in a scutchiō being y<sup>e</sup> Lo: Nevells armes fynely cut out & wrought in y<sup>e</sup> said stalke of stone. Also y<sup>e</sup> nether end [part, *Cos.*] of y<sup>e</sup> stalke was soudered depe in y<sup>e</sup> hole of y<sup>e</sup> sockett y<sup>t</sup> it did stand in w<sup>th</sup> lead & sowder, and at eūy of y<sup>e</sup> . 4 . Corn<sup>e</sup> of y<sup>e</sup> said Sockett belowe was one of y<sup>e</sup> pictures of y<sup>e</sup> . 4 . evangelist\* being Mathewe, Marke, Luke, & Johne, verie fynly sett forth & carved in stone mason worke, and on y<sup>e</sup> hight of y<sup>e</sup> said stalke did stand a moste large fyne Bosse of stone, being . 8 . square Rownde about fynly cut out & bordered & mveylous Curiously wrought. And in eūy square of y<sup>e</sup> neither syde of the bosse in y<sup>e</sup> mason worke was y<sup>e</sup> Neivells Crosse in a scutchiō in one square, & y<sup>e</sup> Bulls head\* having no scutchiō in an other square, & so

Roll,  
c. 1600.

Roll, c. 1600. contynued [contained, *Cos.*] in e<sup>n</sup>y square after y<sup>e</sup> same sorte Rownd about y<sup>e</sup> Bosse, & on y<sup>e</sup> hight of the said Bosse having a stalke of stone being a crosse standing a litle higher then the rest w<sup>ch</sup> was sowdered deply w<sup>th</sup> lead & sowder into y<sup>e</sup> holl of y<sup>e</sup> said bosse aboue, wheron was fynely cut out & pictured on both sydes of y<sup>e</sup> stalke of the said Crosse the picture of o<sup>r</sup> savio<sup>r</sup> christ crucified w<sup>th</sup> his armes stretched abroad, his hand<sup>e</sup> nayled to y<sup>e</sup> crosse and his feete being naled vpō y<sup>e</sup> stalke of y<sup>e</sup> said crosse belowe, almost a q<sup>u</sup>ter of a yerd from aboue y<sup>e</sup> Bosse, w<sup>th</sup> the picture of o<sup>r</sup> Lady the blessed Virgen Mary of y<sup>e</sup> one syde of him & the picture of St John the Evangeliste on y<sup>e</sup> other syde most pitifully lamenting & beholding his torm<sup>t</sup> and cruell deathe standinge both on y<sup>e</sup> highte of y<sup>e</sup> said Bosse. All w<sup>ch</sup> pictures was very artificially & curiously wrought all together & fynly carved out of one hole entyre stone some pt therof thorowgh carved worke both on y<sup>e</sup> east syde & y<sup>e</sup> west syde of y<sup>e</sup> said crosse, w<sup>th</sup> a cover of stone likewise ou<sup>r</sup> there head<sup>e</sup> being all most fynly & curiously wrought to gether out of y<sup>e</sup> said holl stone, w<sup>ch</sup> cover of stone was coued all ou<sup>r</sup> very fynly w<sup>th</sup> lead. And also in token and remēbrance of y<sup>e</sup> said battell of Durh<sup>m</sup> & to y<sup>e</sup> ppetuall memory & hono<sup>r</sup> of y<sup>e</sup> L. Nevell and his posteritie for e<sup>n</sup>y &<sup>r</sup> was<sup>2</sup> te<sup>n</sup>med by the title & name of Neivell<sup>e</sup> crosse; w<sup>ch</sup> so did there stande & remayne most notorious to all passingers till of laite in y<sup>e</sup> yeare of o<sup>r</sup> L. god 1589. in y<sup>e</sup> nighte tyme y<sup>e</sup> same was broken downe & defaced by some lewde & contemptuous wicked (25) psons there vnto encouraged (as it semed) [seemeth, *Cos.*] by some who loveth christe y<sup>e</sup> worse for y<sup>e</sup> crosse sake, as vtterly & spitefullie dispising all aūcyent ceremonies and monum<sup>t</sup>.

And further in y<sup>e</sup> said place called the Read hill<sup>e</sup> lying on y<sup>e</sup> north syde of y<sup>e</sup> said neivell<sup>e</sup> crosse, a litle distant from a pece of grownd called y<sup>e</sup> flashe\* aboue a close lying hard by north Chilton poole\* and on y<sup>e</sup> north side of y<sup>e</sup> hedge where y<sup>e</sup> maydes bower\* had wont to be where y<sup>e</sup>

<sup>1</sup> MSS. *Cos.*, L., C., and H. 44 have "and," but editions have "it."

<sup>2</sup> The words "posteritie" to "was" are repeated at a joining of the paper.

said þor\* & Mounk<sup>l</sup> standinge & making ther praiers to god w<sup>th</sup> y<sup>e</sup> holie Relicke of S<sup>t</sup> Cuthbert during y<sup>e</sup> tyme of y<sup>e</sup> said battell, & after y<sup>e</sup> said battell finished & victorie atchived [there, *Dav.*] was erected & sett vp by y<sup>e</sup> said þor & Mounk<sup>l</sup> a faire crosse of Wood\* in y<sup>e</sup> same place where they standing w<sup>th</sup> y<sup>e</sup> holie Relike made ther praiers in token & Remembrance of y<sup>e</sup> said holy Relique of S<sup>t</sup> Cuthb: w<sup>ch</sup> they caryed to y<sup>e</sup> battell, w<sup>ch</sup> being a faire crosse of wood fynely wrought & verie larg & of highte two yeard<sup>l</sup> w<sup>ch</sup> there long stode & contynued by y<sup>e</sup> remembrance of many now lyving, wher y<sup>e</sup> said P<sup>r</sup>or and Mounk<sup>l</sup> eu<sup>n</sup> after, in memory of the said holy Relique after the said victorie atchived dyd (in there tymes of recreac<sup>o</sup> as they went and came to & from Bearepke\* to y<sup>e</sup> Monasterie and Abbey of Durh<sup>m</sup>) make there humble and sollemne praiers to god and holie S<sup>t</sup> Cuthb: at the foote of y<sup>e</sup> said crosse\* in ppetuall prays & memory for y<sup>e</sup> said (victory)<sup>1</sup> and recoverie of the said battell. Tyll it was nowe of laite w<sup>th</sup>in thes xxxv<sup>o</sup> yeres soddenly defaced & throwne downe by some lewde disposed psonns, who dispised the antiquetie and worthynes of monument<sup>l</sup> after the suppressiō of Abbeys, and the collection of this memoriall Antiquetie was in the yeare of (our) Lord god A thowsand five hundreth Nyntie & thre.

John Fossour\* was the first\* þor that eu<sup>n</sup> attempted to be buried w<sup>th</sup>in the abbey church out of the Centorie garth\* he was buried in the North plage [vnder the North window in y<sup>e</sup> Lanterne Alley, H. 45] before the alter of S<sup>t</sup> Nicholas and S<sup>t</sup> Giles, being the last of the iij Alters in the North plage toward<sup>l</sup> the North, [y<sup>e</sup> furthest North of ye former before named, H. 45] over whome was laid a curyous and sumptuous mble stone [beinge coued w<sup>th</sup> a faire Marble stone, H. 45] which he had prepared in his liffe tyme ingraven in Brasse with his owne I<sup>m</sup>age and Immagerie Wourke [in brasse, *Cos.*] upō yt, with the xij apostiles devided and bordered of either syde of him w<sup>th</sup> there pictures in Brasse.

<sup>1</sup> This word is partly destroyed and not legible in the Roll, but what is left hardly looks "victory," which is the reading of MSS. Cos., L., C., and H. 44, and of the editions,

Roll, (26) (XVI.) The South Alley of y<sup>e</sup> Lantren.\*  
c. 1600.

Johne Hemmyngbrowghe,\* p<sup>o</sup>or of Durhm, lieth buried in y<sup>e</sup> south plage on the right hand as yo<sup>w</sup> goe to y<sup>e</sup> Revestre vnder a faire nible stone, with his picture Curiouslye ingravē vpō it, (having the xij Apostles pictured, of either syde of hym vj<sup>o</sup> in brasse with other Iṃagerie woorke aboue his head), before the alter of our Ladye, alias Howghels Alter,\* being the first of the iij alters in ye south plage [in y<sup>e</sup> walke, H. 45].

Will'm Ebchester\* Prior of Durh<sup>m</sup> lyethe buried in the south alley vnder a faire marble stone before the Ladie of Boultons alter,\* w<sup>th</sup> his vercis or epetath ingraven vpon the saide stone in Brasse, which stone was taiken vp there & removed, and lyeth nowe before the queir door, the said alter being y<sup>e</sup> second of y<sup>e</sup> iij alters in that plage oū y<sup>e</sup> w<sup>ch</sup> alter was a m<sup>r</sup>veyulous lyvelye and bewtifull Iṃage of the picture of our Ladie socalled the Lady of bouttone, whiche picture was maide to open w<sup>th</sup> gym<sup>e</sup> [2 leaves, H. 45] from her breaste [breasts, *Cos.*] downward. And w<sup>th</sup> in y<sup>e</sup> said iṃage was wrowghte and pictured the Iṃage of our saviour,\* niveylouse fynlie gilted houldinge vppe his handes, and holding betwixt his handes a fair & large crucifix of christ all of gold, the whiche Crucifix was to be taiken fourthe eūy good fridaie,\* and eūy man [Moncke, H. 45] did crepe vnto it that was in y<sup>t</sup> churche as that Daye. And ther after yt was hounge vpe againe within the said image and eūy principall Daie the said image was opened that eūy man might se pictured within her, the father, the sonne, and the holy ghost, moste curiouslye and fynely gilted. And both the sides w<sup>th</sup>in her verie fynely vernyshe with grene vernishe and flowres of goulde whiche was a goodly sighte for all the behoulders therof, and vpō the stone that she did stand on in under\* was drawn a faire crosse vpō a scutcheon cauled the Neivell<sup>e</sup> cross the w<sup>ch</sup> should signyfy that the neivells hath borne the charges of ytt.

Robert Ebchester\* P<sup>o</sup>or of Durh<sup>m</sup> lyeth buriede vnder a faire nible stone with his picture and his versis frome the waiste vpe in brass before the said La: Boulton alter,

Next to the Lady of Bowltons alter on the southe was Sacte fides alter and Sacte Thomas thapostel<sup>e</sup> beinge the thirde alter in the south plage. Roll,  
c. 1600.

There ys [was, H. 45; is, L., C.] a Lybrarie\* in the south angle of the Lantren whiche is nowe above the Clocke\* standinge betwixt (27) the Chapter house and the Te Deum wyndowe being well Replenished\* with ould written Docters and other histories and ecclesiasticall writers.

In the north end of y<sup>e</sup> allei of the Lantrene ther is a goodlie faire larg & lightsum glass wyndowe havinge in it xij faire long pleasant & most bewtifull lights being maid & buylte w<sup>th</sup> fyne stone & glas w<sup>ch</sup> in the ould tyme was gone to decaie, and y<sup>e</sup> p<sup>or</sup> at that tyme called p<sup>or</sup> castell, dide Renewe it, & did buylt yt all vp enowgh againe called the Wyndowe of the iiij Docters\* of y<sup>e</sup> churche w<sup>ch</sup> hath vj long fair light<sup>e</sup> of glas in y<sup>e</sup> upp pte of y<sup>e</sup> said wyndowe [of the upper parts in the same window, *Cos.*]. And therin is pictured or blessed Ladie w<sup>th</sup> y<sup>e</sup> picture of or savio<sup>o</sup> christ in her armes, and the picture of holie Sacte Cuthb: of y<sup>e</sup> weste syde of her both w<sup>ch</sup> pictures standing in y<sup>e</sup> myds of y<sup>e</sup> said wyndowe in most fyne coulored glass, and of y<sup>e</sup> east syde of or Ladie is ij of y<sup>e</sup> Docters of y<sup>e</sup> church pictured, & other ij of y<sup>e</sup> Docters pictured on the west syde of Sacte Cuth: all being larg pictures & verie fynely & curiouslie sett furth in fyne coulored glas. And y<sup>e</sup> picture of p<sup>or</sup> castell who did make y<sup>e</sup> hole coste of y<sup>e</sup> buylding of y<sup>e</sup> said windowe both of stone and glasse as is aforesaid, sytting on his kneis in fyne blewe glas in his habitt, & holding vp his handes to or Ladie vnder y<sup>e</sup> feete of y<sup>e</sup> said blessed virgin marie whose Immage standing abovee (?) his heade savinge [sayinge, *Cos.*; saying, L., C., H. 44, and edd.] Virgo mater dei miserere mei. And other vj faire leight<sup>e</sup> in the foresaid wyndowe vnder or Ladie, Sacte Cuthb: & y<sup>e</sup> foresaid Docters beneth theme being verie fynly glaised w<sup>th</sup> <sup>1</sup> all y<sup>e</sup> instrument<sup>e</sup> of Christ<sup>e</sup> death sett in rownde [redd coulered, H. 45; round, L., C.] glasse & wrowghte in fyne coulours in the said glasse wyndowe, being all but one wyndowe

<sup>1</sup> "dyuer<sup>e</sup> armes" *erased*.

[which has a Stone Gallery the breadth of the thickness of the Wall at the division of the superiour Lights from the inferiour, affording a Passage into the Roof of the Sacrists Exchequer, and is supported by the Partitions of the Lights made strong, and equally broad with the Gallrey. *Hunter's and Sanderson's editions*].

oll,  
1600. Also in y<sup>e</sup> southe end of the allei of y<sup>e</sup> Lantren aboue y<sup>e</sup> clocke there is a faire large glasse wyndowe Caulede the Te deum wyndowe\* veri fair glased accordinge as eu<sup>y</sup> verse of Te deū is so<sup>ng</sup> or saide, so is it pictured in y<sup>e</sup> wyndowe verie fynly and curiouslie wrowghte in fyne colored glass w<sup>th</sup> all y<sup>e</sup> nyne order of Angels,\* viz<sup>t</sup> Thrones, Dominations, Cherubins, etc. [viz<sup>t</sup> Thrones Dominac'ons Cherubims Seraphi Angells Archangells, H. 45] w<sup>th</sup> y<sup>e</sup> pictur of Christ as he was vpon y<sup>e</sup> cross crucified, & y<sup>e</sup> blessed Virgin Marie w<sup>th</sup> crist in her armes as he was borne. (28)

(XVII.) Thes Monnumentes followinge weer placede from y<sup>e</sup> Lantrene in y<sup>e</sup> mydest of y<sup>e</sup> churchē in there Sedall places till yowe co<sup>m</sup>e to y<sup>e</sup> west ende of y<sup>e</sup> churchē ioyninge vpō y<sup>e</sup> Galleleie.

In the body of y<sup>e</sup> churchē betwixt two of y<sup>e</sup> hiest pillars supportinge & holding vp y<sup>e</sup> west syde of y<sup>e</sup> Lanterne ou<sup>er</sup> against y<sup>e</sup> quere dore, ther was an alter called Jesus alter where Jh'us mess\* was song eu<sup>y</sup> fridaie thorowe out y<sup>e</sup> whole yere. And of y<sup>e</sup> backsyde of y<sup>e</sup> saide alter there was a faire high stone wall\* and at either end of y<sup>e</sup> wall there was a dore w<sup>ch</sup> was lockt eu<sup>y</sup> night called y<sup>e</sup> two Roode Dores\* for y<sup>e</sup> p<sup>re</sup>ssiō to goe furth and co<sup>m</sup>e in at, & betwixt those ij dores was Jh'us alter placed as is affore-saide, & at either ende of y<sup>e</sup> alter was closed vp w<sup>th</sup> fyne wainscott like vnto a porch\* adioyni'ge to eyther roode dore verie fynely vnished w<sup>th</sup> fyne Read vnishe and in y<sup>e</sup> wainscott at y<sup>e</sup> south end of y<sup>e</sup> alter ther was iiij faire almeries, for to locke y<sup>e</sup> chalices & sylver crewett<sup>e</sup> w<sup>th</sup> two or thre sewt<sup>e</sup> of vestm<sup>en</sup>\* & other ornam<sup>en</sup>\* belonging to y<sup>e</sup>

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said alter for y<sup>e</sup> holie daies & p<sup>ri</sup>ncipall daies, & in y<sup>e</sup> north end of thalter in y<sup>e</sup> wainscott there was a dore to come in to y<sup>e</sup> said porch and a locke on yt to be lockt both daie and nighte: Also y<sup>er</sup> was standing on y<sup>e</sup> alter against y<sup>e</sup> wall aforesaid a moste curiouse & fine table\* w<sup>th</sup> ij leues to open & clos againe all of y<sup>e</sup> hole Passiō of o<sup>r</sup> Lord Jesus christ most richlye & curiously sett furth in most lyvelie coulors all like y<sup>e</sup> burni'ge gold, as he was tormented & as he honge on y<sup>e</sup> cross w<sup>ch</sup> was a most lamentable sighte to beholde. The w<sup>ch</sup> table was alwaies lockt vp but onely on p<sup>ri</sup>ncipall daies. Also y<sup>e</sup> fore pte of y<sup>e</sup> said porch frō y<sup>e</sup> vtmoste corn<sup>r</sup> of y<sup>e</sup> porch to y<sup>e</sup> other, ther was a dore w<sup>th</sup> two brode leues\* to opē frō syde to syde, all of fyne ioined & through carved worke. The hight of y<sup>t</sup> was sumthinge aboue a mans brest & in the highte of y<sup>e</sup> said dore, y<sup>t</sup> was all strickē full of Irone pik<sup>l</sup>\* y<sup>t</sup> no mā shold clymē ou<sup>r</sup> w<sup>ch</sup> dore did hing all in gym<sup>r</sup>l & clasp<sup>l</sup> in y<sup>e</sup> insyde to claspe theme. And on y<sup>e</sup> p<sup>ri</sup>ncipall daies when any of y<sup>e</sup> mounk<sup>l</sup> said mess at that alter, then y<sup>e</sup> table was opened w<sup>ch</sup> did stand on y<sup>e</sup> alter, and y<sup>e</sup> dore w<sup>th</sup> two leues w<sup>ch</sup> stode in y<sup>e</sup> fore pte of y<sup>e</sup> said closett or porch was sett open also that eu<sup>y</sup> mā might comē in & se y<sup>e</sup> said table in man<sup>r</sup> and forme as (29) is aforesaid. Also there was in y<sup>e</sup> hight of y<sup>e</sup> said wall frō piller to piller y<sup>e</sup> whole storie & passiō of o<sup>r</sup> Lord wrowghte in stone most curiously & most fynely gilte, and also aboue y<sup>e</sup> said storie & passiō was all y<sup>e</sup> whole storie & pictures of y<sup>e</sup> xij apostles verie artificiallye sett furth & verie fynelie gilte contening frome y<sup>e</sup> one piller to thother, wrowght verie curiously & artificially in y<sup>e</sup> said stone, and on y<sup>e</sup> hight aboue all thes foresaide storyes frome piller to piller was sett vp a border very artificially wrowght in stone w<sup>th</sup> m<sup>r</sup>velous fyne coulors verie curiously & excellent fynly gilt w<sup>th</sup> branches & flowres y<sup>e</sup> more that a mā did looke on it y<sup>e</sup> more [desires he had, and the greater, *Dav.*] was his affectiō to behold yt, y<sup>e</sup> worke was so fynely & curiously wrowghte in y<sup>e</sup> said stone y<sup>t</sup> it cold not be fynelyer wrowght in any kynde of other mettell, and also aboue y<sup>e</sup> hight of all vpō y<sup>e</sup> waule did stande y<sup>e</sup> most goodly & famous Roode y<sup>t</sup> was in all this land, w<sup>th</sup> y<sup>e</sup>



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picture of Marie on thone syde,\* & y<sup>e</sup> picture of Joh<sup>n</sup> on thother, w<sup>th</sup> two splendent & glisteringe archangel<sup>f</sup> one on thone syde of Mary, & y<sup>e</sup> other of y<sup>e</sup> other syde of Johne, so what for y<sup>e</sup> fairness of y<sup>e</sup> wall y<sup>e</sup> staitlynes of y<sup>e</sup> pictures & y<sup>e</sup> lyuelyhoode of y<sup>e</sup> paynting it was thought to be one of y<sup>e</sup> goodliest monum<sup>t</sup>\* in that church.

Also on y<sup>e</sup> backsyde of y<sup>e</sup> said Rood before y<sup>e</sup> queir dore there was a Loft,\* & in y<sup>e</sup> south end of y<sup>e</sup> said loft y<sup>e</sup> clocke\* dyd stand, & in vnder y<sup>e</sup> said loft by y<sup>e</sup> wall there was a long forme w<sup>ch</sup> dyd reche frō y<sup>e</sup> one Roode dore to y<sup>e</sup> other, where mē dyd sytt\* to rest theme selves on & say there praiers & here devyne s<sup>v</sup>ice.

Also eūy frydaie at nyghte after that y<sup>e</sup> evinsong was done in y<sup>e</sup> queir there was an anthem song in y<sup>e</sup> bodye of y<sup>e</sup> church before y<sup>e</sup> foresaid Jh<sup>'</sup>us alter called Jesus anthē\* w<sup>ch</sup> was song eūy frydaie at nyght thorowghe out y<sup>e</sup> whole yere by y<sup>e</sup> m<sup>r</sup> of the quiresters & deacons of y<sup>e</sup> said church, and when it was done then y<sup>e</sup> quirestr<sup>f</sup> did singe an other anthē by them selues sytting on there kneis all y<sup>e</sup> tyme that ther anthem was in singing before y<sup>e</sup> said Jesus alter w<sup>ch</sup> was verie devoutly song eūy fridaie at nyghte by y<sup>e</sup> toulling of one of y<sup>e</sup> Gallelei Belles.\*

1. Thomas Castell\* p<sup>r</sup>or of Durh<sup>m</sup> lyeth buried vnder a faire m<sup>r</sup>ble stone in y<sup>e</sup> body of y<sup>e</sup> church being pictured frō y<sup>e</sup> waiste vp in Brass in y<sup>e</sup> mydest of y<sup>e</sup> stone w<sup>th</sup> his vercis or epitath vpō yt before Jesus alter wher there was on y<sup>e</sup> north syde betwixt two pillers a looft for y<sup>e</sup> m<sup>r</sup> & quiresters to sing Jesus mess eūy fridaie conteyni'ge a (30) paire of orgaines\* to play on, & a fair desk to lie there bookes on in tyme of dyvin s<sup>v</sup>ice.

2. Joh<sup>a</sup>ne Awckland\* prior, lyethe buried w<sup>th</sup>in the Abbey church of Durh<sup>m</sup>.

3. Joh<sup>n</sup> Burrnbie\* p<sup>r</sup>or of Durh<sup>m</sup>, lieth buried vnder a fair m<sup>r</sup>ble stone pictured in brass from y<sup>e</sup> waiste vp beneath y<sup>e</sup> north dour in y<sup>e</sup> mydest of y<sup>e</sup> church not much distant frō y<sup>e</sup> m<sup>r</sup>ble cross w<sup>th</sup> his verces\* or epitath adioynninge therto.

There is betwixt y<sup>e</sup> pillar of y<sup>e</sup> north syde w<sup>ch</sup> y<sup>e</sup> holie Water stone did stand in, & y<sup>e</sup> pillar that standeth ou<sup>t</sup> against yt of y<sup>e</sup> south syde, frō thone of theme to y<sup>e</sup> other a Rowe of blewe m<sup>r</sup>ble,\* & in y<sup>e</sup> mydest of y<sup>e</sup> said Row ther is a cross of blewe m<sup>r</sup>ble, in tokē y<sup>t</sup> all women that came to here devine s<sup>h</sup>vice should not be suffered to come aboute y<sup>e</sup> said cross, and if it chaunced y<sup>t</sup> any women to come aboute it w<sup>th</sup>in y<sup>e</sup> body of y<sup>e</sup> church, thene, straighte wayes she was taiken awaie and punished for certaine daies because there was neu<sup>t</sup> women came where y<sup>e</sup> holie mā S<sup>a</sup>cte Cuthb: was, for y<sup>e</sup> Reuence thei had to his sacred bodie.

Roll,  
c. 1600.

Also yf any womā chaūched to come w<sup>th</sup>in y<sup>e</sup> abei gait<sup>l</sup> or w<sup>th</sup>in any p<sup>s</sup>ynckt of y<sup>e</sup> house, yf she had bene sene but her lenth w<sup>th</sup>in any place of y<sup>e</sup> saide house, she was taken & sett fast and punished to gyve example to all others for doying y<sup>e</sup> Like.<sup>1</sup>

(XVIII.) The causes wherfore\* women may not cū to the fferretere of S<sup>t</sup> Cuth: nor to enter within y<sup>e</sup> p<sup>s</sup>cinct annexed in y<sup>e</sup> monasterye.

There are dyū<sup>t</sup> bookes written of y<sup>e</sup> lyffe & miracles of that holy Confessor Cuthbert ptlie written by the Irishe, ptly by english men, and ptlie by scottishe men, being not able to comp<sup>h</sup>end y<sup>e</sup> same in one worke. For as venerable beede reporteth in the Prologge of his booke w<sup>ch</sup> he wrote of y<sup>e</sup> liffe & miracles of S<sup>t</sup> Cuth: that there weare many other thing<sup>l</sup> nothing inferior to those w<sup>ch</sup> he wrote of y<sup>e</sup> liffe and vertews of that blessed mā, w<sup>ch</sup> weare related vnto him, and weare commaunded to be had in ppetuall memory, w<sup>ch</sup> woorkes thowghe they weare not pfectly & delyberatlie finished yt was thought vnfit & inconvenient to insert or adde any newe matter, of w<sup>ch</sup> book<sup>l</sup> there is one Intituled,\* of the cuīnyng of S<sup>t</sup> Cuth: into scotland, taiken (31) furth of the scottishe histories wherevpoñ emongh other thing<sup>l</sup> is sett downe the solitarie conversatiō of the said holie S<sup>t</sup> Cuthb: in this man<sup>r</sup> as follow<sup>th</sup>.

<sup>1</sup> Here follows, in the Roll, at a joining of the paper, the beginning of the heading of ch. xix, erased.

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Blessed St Cuthb: for a long tyme led a [most, *Cos.*] solitarie liffe in the borders of y<sup>e</sup> Pict<sup>l</sup>,\* to w<sup>ch</sup> place great concourse of people daly vsed to visitt him, and from whome, (by the p<sup>r</sup>vidence & grace of god) neu<sup>ly</sup> any returned w<sup>th</sup>out great cumforth and consolatiō: this caused both yong & old to resorte vnto him, taking great pleasure both to se him, & to heare him speake. In y<sup>e</sup> meane tyme yt chanced y<sup>t</sup> the dawghter of y<sup>e</sup> Kinge of that p<sup>r</sup>vince was gott (with)<sup>1</sup> child by some yong mā in her fathers house whose belly swelling w<sup>th</sup> her birth, w<sup>ch</sup> when y<sup>e</sup> king p<sup>r</sup>ceyved, dyligently examened her who was the author of y<sup>t</sup> fact, vpō dewe examynatiō wherof she maid this answe<sup>r</sup>. That solitarie young mā who dwelleth hereby is he who hath overcū me, and w<sup>th</sup> whose bewty I am thus disceived, wherevpō y<sup>e</sup> king furiouslye enradged presentlie repayred w<sup>th</sup> his deflowred dawghter accompaned w<sup>th</sup> dyu<sup>ty</sup><sup>l</sup> knyghtes vnto y<sup>e</sup> solitary place where he p<sup>r</sup>sentlie spake vnto y<sup>e</sup> s<sup>r</sup>vaunt of god in this man<sup>r</sup>. What are thowe he, who vnder y<sup>e</sup> cullour of Relligiō p<sup>r</sup>phanest y<sup>e</sup> Temple & Sanctuarie of god. art thowe he who vnder y<sup>e</sup> title & p<sup>r</sup>fessiō of a solytarie liffe exerciseste all filthines of y<sup>e</sup> world in Incest. behould here is my dawghter whom thowe with thy deceit<sup>l</sup> hast corrupted, not fearing to make her dishonest, therefore now at y<sup>e</sup> last openly confesse this thy falt, and plainly declaire heare before this cūmpany in what sorte thou seduced her. the kinges dawghter marking y<sup>e</sup> ferce speeches of her father, more impodētlye stepped furth and bouldly affirmed that it was he w<sup>ch</sup> had done that wicked deade. At w<sup>ch</sup> thing y<sup>e</sup> youg mā greatly amased p<sup>r</sup>ceiving that this forgery p<sup>r</sup>ceeded by the instigac<sup>o</sup> of y<sup>e</sup> Devell wherw<sup>th</sup> he being browght into a great p<sup>r</sup>plexetie, applying his whole hart vnto almightie god said as followeth. My Lord my god, who onely knowest, and art y<sup>e</sup> sercher of all secrett<sup>l</sup>, make manifest also [all, H. 45] this worke of iniquetie, and by some example approve y<sup>e</sup> same, w<sup>ch</sup> though y<sup>t</sup> cannott be done by humane pollecye, make it manifest by some dyvine Oracle. When as y<sup>e</sup> younge man w<sup>th</sup> grevous [greate, *Cos.*] lamentations

<sup>1</sup> Omitted in MS.

& teares, incredible to be reported, hadde spoken thes word<sup>l</sup>, evin soddenlie in y<sup>e</sup> selfe same place wher she stod y<sup>e</sup> earth ther making a hissing noyse p<sup>s</sup>entlie opened, and swallowed her vpe in y<sup>e</sup> p<sup>s</sup>ence of all y<sup>e</sup> beholders. This place is cauled Corwen\* where she for her corruptiō was conveyed and caried into hell. So (32) sone as y<sup>e</sup> king p<sup>c</sup>eived this miraculous chaunce to happen in y<sup>e</sup> p<sup>s</sup>ence of all his cumpany, began to be greatlie tormented in his mynd, fearing least throwghe his threat<sup>e</sup>s, he should him selfe incur y<sup>e</sup> like punyshment : Wherevpō he w<sup>th</sup> all his cumpany humbly craving p<sup>d</sup>on of almightie god, w<sup>th</sup> further desire and petic'ōn to that good mā St Cuthb : that by his p<sup>a</sup>y<sup>e</sup>rs he would crave at gods hand<sup>l</sup> to haue his dawghter again, to w<sup>ch</sup> petic'ō the said holie father graunted vpō condic'ō that no woman after y<sup>t</sup> should haue Resorte vnto him, wherevpō it came\* that y<sup>e</sup> king did not suffer any womā to enter into any church dedicated to y<sup>t</sup> St w<sup>ch</sup> to this daie is dewly obs<sup>v</sup>ed in all y<sup>e</sup> churches of y<sup>e</sup> Pict<sup>l</sup> w<sup>ch</sup> weare dedicated to y<sup>e</sup> hono<sup>r</sup> of that holie mā.

Roll,  
c. 1600.

(XIX.) The northe alley of y<sup>e</sup> bodie of y<sup>e</sup> Church<sup>e</sup>.

In y<sup>e</sup> north allei frō y<sup>e</sup> north church dor to y<sup>e</sup> crose allei in y<sup>e</sup> myd<sup>l</sup> of y<sup>e</sup> church called y<sup>e</sup> lantren alley where ye lantren standeth in y<sup>e</sup> entrance of y<sup>e</sup> end of y<sup>e</sup> said north allie into y<sup>e</sup> said lanterne allie frō pillar to pillar y<sup>e</sup>r was a trellesdoure\* w<sup>ch</sup> did opē & close w<sup>th</sup> two leues like vnto a falden dor, & aboue y<sup>e</sup> said dor, it was likewaies trellesed almoste to y<sup>e</sup> hight of y<sup>e</sup> valt above, & on y<sup>e</sup> highte of y<sup>e</sup> said trellesse was strikē full of Irō pik<sup>t</sup>\* of a q<sup>u</sup>ter of a yerd long to thentent y<sup>t</sup> none should clyme ou<sup>r</sup> it, & was eu<sup>r</sup> more lockt & neu<sup>r</sup> opened but of y<sup>e</sup> holie daies, or of such daies as there was any p<sup>s</sup>essiō. & likewis y<sup>e</sup> north Rude dor w<sup>ch</sup> was of thother syde of y<sup>e</sup> pillar at y<sup>e</sup> north end of Jesus alter was neu<sup>r</sup> oppened but when there was any p<sup>s</sup>essions.

There<sup>t</sup> was two faire Hallewater stones\* belonging to y<sup>e</sup> abei church of Durisme all of verie faire blewe mble, the

\* A new hand and somewhat different spelling, e.g., "dour" for "dor," and "Durisme," begin here. In some cases words have been altered in different ink, thus "abei" to "abey," "Pieties" to "Pitties," etc.

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1600.

fairest of them stode w<sup>th</sup>in y<sup>e</sup> northe church dour ou<sup>er</sup> against y<sup>e</sup> said dour, being wrowghte in y<sup>e</sup> Corn<sup>er</sup> of y<sup>e</sup> pillar next adioyning to y<sup>e</sup> Lady of Pieties alter\*, of the leaft hand as yea turn into y<sup>e</sup> gallelei, having a verie fair skreene\* of way<sup>scott</sup> ou<sup>er</sup> heade, fynely painted w<sup>th</sup> blewe, & litle gilted starres, being kept veri clene, and alwaies pvyded w<sup>th</sup> fresh water (against eu<sup>er</sup>y sonnday morning), by two of y<sup>e</sup> bell Ringers or servitors of y<sup>e</sup> church, wherin one of y<sup>e</sup> Mounck<sup>e</sup> did hallow\* y<sup>e</sup> said water veri early in y<sup>e</sup> morninge befor devine service.

The other stood\* w<sup>th</sup>in y<sup>e</sup> south church dour [right ag<sup>t</sup> (33) itt near y<sup>e</sup> south doore, H. 45], not altogether so curyouse yet all of fyne blewe mble, beinge verie decentlie kept in y<sup>e</sup> same man<sup>er</sup> w<sup>th</sup> freshe water eu<sup>er</sup>y sonndaie morninge by y<sup>e</sup> said bell Ringers or servitoures of y<sup>e</sup> church, wherin (so in *Cos.*; where in, L.) like sorte one of y<sup>e</sup> Mounck<sup>e</sup> did hallow the said water veri early in y<sup>e</sup> morninge before Dyvine s<sup>er</sup>vise. The one of theme viz<sup>t</sup> that at y<sup>e</sup> south dour serveinge y<sup>e</sup> P<sup>ro</sup>or & all y<sup>e</sup> covent w<sup>th</sup> y<sup>e</sup> whole house. The other at the northe dor, (being ioyned into y<sup>e</sup> pillar) serveinge all those that came that waie to here Divyne s<sup>er</sup>vise.<sup>1</sup>

Ther was Betwixt two pillers on ye leaft hand in the north allie as yo<sup>w</sup> tourne into y<sup>e</sup> galleley from y<sup>e</sup> northe church dour or Lady of pieties alter\*, being inclosed of either syde w<sup>th</sup> fyne waynscott, w<sup>th</sup> y<sup>e</sup> picture of o<sup>ur</sup> Lady carying o<sup>ur</sup> saviour on her knee as he was taiken from y<sup>e</sup> crosse verely lamentable to behoulde.

Then on y<sup>e</sup> right hand in y<sup>e</sup> said north allie as yo<sup>w</sup> goe into y<sup>e</sup> galley vnder y<sup>e</sup> Belfraie called y<sup>e</sup> gallely steple was S<sup>an</sup>cte saviours alter\* y<sup>e</sup> north end of y<sup>e</sup> sayd alter stone being wrought & inclosed into y<sup>e</sup> pillar of y<sup>e</sup> waul from y<sup>e</sup> first foundac<sup>o</sup>n of y<sup>e</sup> church (for mess to be said at)<sup>2</sup> as appered at y<sup>e</sup> defacinge therof, and Remayneth there to be knowne till this day by a corn<sup>er</sup> of the sayd (altar)<sup>2</sup> stone not to be pulled furthe but by breaking of y<sup>e</sup> wall.

<sup>1</sup> The heading is repeated here, at a joining of the paper.

<sup>2</sup> *Secunda manu.*

In the weste end of y<sup>e</sup> church in y<sup>e</sup> north allie and ou<sup>r</sup> y<sup>e</sup> galleley dour ther in a Belfray called the galleley steple\* did hing iij goodly great Bell<sup>e</sup> w<sup>ch</sup> was neu<sup>r</sup> Rownge but at eu<sup>r</sup>y p<sup>r</sup>ncipall feast or at such other tymes\* as ye Bushop dyd come to y<sup>e</sup> towne. Eu<sup>r</sup>y sonnday\* in y<sup>e</sup> yere there was a smō preched in y<sup>e</sup> galleley at after noñe from one of y<sup>e</sup> clocke till iij & at xij of y<sup>e</sup> clock y<sup>e</sup> great Bell of y<sup>e</sup> galleley was toulled eu<sup>r</sup>y sonndaie iij q<sup>u</sup>arters of an howre & rounge y<sup>e</sup> forth q<sup>u</sup>arter\* till one of y<sup>e</sup> clock, that all y<sup>e</sup> people of y<sup>e</sup> towne myght haue warnyng to come & here y<sup>e</sup> worde of god preached. There was certaine officers\* pteyni<sup>g</sup> to y<sup>e</sup> said howse w<sup>ch</sup> was allwayes charged when so eu<sup>r</sup>y y<sup>e</sup> said Bell<sup>e</sup> was knowlede to be redy for y<sup>e</sup> Rynging of theme, vi<sup>z</sup> ij men of y<sup>e</sup> kitching was charged w<sup>th</sup> y<sup>e</sup> Ringing of on Bell, & y<sup>e</sup> iij men of y<sup>e</sup> church that dyd lye allwayes in y<sup>e</sup> church was charged w<sup>th</sup> y<sup>e</sup> Ringing of y<sup>e</sup> third Bell; & vj othere was alwaies charged w<sup>th</sup> y<sup>e</sup> Rynging of the great Bell vi<sup>z</sup> ij of the back howse, ij of the Brew house & ij of y<sup>e</sup> killne. And in y<sup>e</sup> latter dayes of kyng Henrie the eighte\* y<sup>e</sup> house was supprest, & after that tyme y<sup>e</sup> said Bell<sup>e</sup> was neu<sup>r</sup> Rounge. Then Deane Whittingham (34) pceyving theme not to be occupied\* nor Rounge a great whyle before his tyme, was purposed to haue taiken them downe and broken them for other vses [and make his pfitt of them, H. 45]. Then Tho: Sparke\* the Bushopes Suffrigaine lying at Durh<sup>m</sup> & kepinge howse there, at y<sup>e</sup> same tyme havinge Intellegence what y<sup>e</sup> Deanes purpose was, dyd sende into Yorkshire w<sup>th</sup> all speade for a workeman & caused iij of y<sup>e</sup> said Bell<sup>e</sup>, to be taiken downe (y<sup>e</sup> iij<sup>th</sup> Bell Remaynes ther still & was neu<sup>r</sup> Rounge synce y<sup>t</sup> was suspent<sup>1</sup>\*) [y<sup>e</sup> other did remayne a longe season but yet after removed into y<sup>e</sup> Lantorne, H. 45] & caused them iij to be hoong vp in y<sup>e</sup> newe worke called y<sup>e</sup> lantren & maide a goodly chyme\* to be sett, on y<sup>e</sup> said Bell<sup>e</sup>, y<sup>e</sup> w<sup>ch</sup> dyd coste hime in charges Thirtie or fortie pownd<sup>e</sup>, w<sup>ch</sup> chyme endureth to this daie, or els y<sup>e</sup> saide Bell<sup>e</sup> had bene spoyled & defaced. [But in y<sup>e</sup> yeare 1650: this Abbey church was made a prison for y<sup>e</sup> Scotts\*

Roll,  
c. 1600.

<sup>1</sup> Opposite to this word in Cosin Dr. Hunter has placed the word "Indicted" in the margin.

all, 600. and quite defaced w<sup>thin</sup>, for ther was to y<sup>e</sup> Number 4500 w<sup>ch</sup> most of them perished & dyed ther in a very short space & were thrown into holes by great Numbers together in a most Lamentable manner ; But in y<sup>e</sup> yeare 1655 y<sup>e</sup> Clocke & Chyme was repayred againe w<sup>ch</sup> was taken downe & preserved from y<sup>e</sup> s<sup>d</sup> ruine. H. 45.]

(XX.) The South angle\* of y<sup>e</sup> Bodie of y<sup>e</sup> church.

Robert Neivell\* Bushop of Durh<sup>m</sup> lyeth buried in his aūcestors porch in y<sup>e</sup> south allie, [in y<sup>e</sup> South Alley of y<sup>e</sup> saide Church neare y<sup>e</sup> Earle of Westm<sup>l</sup>and his Ancest<sup>r</sup>, [H. 45] nere vnto y<sup>e</sup> cloyster dour on y<sup>e</sup> south, & Jesus alter on y<sup>e</sup> northe, of the porch conteyning iij pillers & so moch of y<sup>e</sup> angle having in yt an alter w<sup>th</sup> a faire Allablaster table\* above yt, where mess was daly selebrated for y<sup>er</sup> soules: and therin a seate or pew where y<sup>e</sup> p<sup>or</sup> was accustomed to set to here Jesus mess, y<sup>e</sup> est end of the porche where y<sup>e</sup> alter stood was closed vp w<sup>th</sup> a litle stone wall sumwhat hier then y<sup>e</sup> alter & wainscotted aboue y<sup>e</sup> wall, the west end w<sup>th</sup> a litle stone wall & an Iron grait on y<sup>e</sup> topp of y<sup>e</sup> wall, & all y<sup>e</sup> north syd towards y<sup>e</sup> body of y<sup>e</sup> church invyroned w<sup>th</sup> Irone.\*

And also in y<sup>e</sup> backsyde behynde y<sup>e</sup> Neivell<sup>r</sup> alter from y<sup>e</sup> Neivells alter to y<sup>e</sup> mydes of y<sup>e</sup> pillar behinde ye church doure\* in Compasse from pillar to pillar ther was a chambre\* (35) where one y<sup>t</sup> kept y<sup>e</sup> church & Rownge y<sup>e</sup> Bell<sup>r</sup> at mydnight did ly in, and also all ou<sup>r</sup> y<sup>e</sup> church dour y<sup>e</sup> compasse of iiij pillers,\* [two of either syde *interlined*] when one enteryd w<sup>thin</sup> y<sup>e</sup> church doure was all coued abouehead w<sup>th</sup> waynscott verie fynely paynted & v<sup>n</sup>ished blewe [azure, *interlined*] of the culler of y<sup>e</sup> Element, sett out w<sup>th</sup> starres of goulde. And [in *interlined*] y<sup>e</sup> forepte of y<sup>e</sup> wainscott from pillar to pillar w<sup>thin</sup> y<sup>e</sup> church ou<sup>r</sup> y<sup>e</sup> holie water stone, ther was a brattishing on y<sup>e</sup> fore pte of y<sup>e</sup> wainscott or Rowffe very fynely & Curiouslie wrowght & all gilte [w<sup>th</sup> gold, *interlined*] as fynly<sup>t</sup> as y<sup>e</sup> angell, & in y<sup>e</sup> mydes\* of y<sup>e</sup> saide brattyshing y<sup>er</sup> was a great starre of a great Compasse like vnto y<sup>e</sup> sonne veri artificially & most Curiouslie gilt &

\* Altered to "fyne" *secunda manu*.

ennamyld veri goodly to all y<sup>e</sup> beholders therof, so that there coulde no duste nor fylthe faule into y<sup>e</sup> holy water stone yt was so close aboue head, & so close w<sup>th</sup>in y<sup>e</sup> church doure.

Roll,  
c. 1600.

In the west end of this south allei [Angle, H. 45] Betwixt y<sup>e</sup> tow neithermost [lowest, H. 45] pillars oppositt to o<sup>o</sup> La: of Pieties Alter ther was an alter w<sup>th</sup> a Roode\* representing y<sup>e</sup> passion [of o<sup>o</sup> Sauio<sup>o</sup>, H. 45] having his handes bounde, w<sup>th</sup> a crowne of thorne on his head, being co<sup>m</sup>monly called y<sup>e</sup> bound roode, inclosed\* on etch syde w<sup>th</sup> wainscott as was y<sup>e</sup> foresaid alter of o<sup>o</sup> La: of Pietie.<sup>1</sup> [Near unto the said altar on the south side, adjoyning unto the Galily door, was the grate\* wherein the sanctuary cuntry men were wont to lie when they fled thither for refuge, L., C.] [came for refuge to S<sup>t</sup> Cuthbert, H. 45].

#### (XXI. The Sanctuary.\* H. Edd.)

In the old tyme [y<sup>e</sup> florishinge tyme of this Abbey the Church w<sup>th</sup> the Church yard, H. 45] longe before y<sup>e</sup> house of Durh<sup>m</sup> was suppress the abei church & all y<sup>e</sup> church yard & all the circlyte therof\* was a Saunctuarie for all ma<sup>n</sup>er of men y<sup>t</sup> had done or co<sup>m</sup>mytted any gret offence as killing of a mā in his own defence or any p<sup>er</sup>soners had broken out of p<sup>er</sup>son & fled to y<sup>e</sup> said church dore & knocking & Rapping\* at yt to haue yt opened there was sten mē y<sup>t</sup> dyd lie alwaies in two chambers\* [in a Roome, H. 45] ou<sup>er</sup> y<sup>e</sup> (said north *interlined*) church dore, for ye same purpose that when any such offenders dyd come & knocke, streight waie they were letten in at any o<sup>o</sup> of y<sup>e</sup> nyght & dyd Rynne streight waie to y<sup>e</sup> gallelei Bell\* & tould yt to (36) thintent any mā y<sup>t</sup> hard it might knowe y<sup>t</sup> there was som mā y<sup>t</sup> had taken Sentries, & when y<sup>e</sup> p<sup>er</sup>or had intellegence therof, then he dyd send word and co<sup>m</sup>manding them y<sup>t</sup> they should keape theme selues w<sup>th</sup>in y<sup>e</sup> Saūctuarij y<sup>t</sup> is to saie w<sup>th</sup>in y<sup>e</sup> church & church yard & eu<sup>er</sup>y one of

<sup>1</sup> Here follows a line that has been erased and then pasted over in a former joining of the Roll, viz., "Neare vnto ye said alter on ye south syde adioyninge vnto ye." The rest of the paragraph is wanting in the Roll as we have it.



Roll,  
c. 1600.

theme to haue a gowne of blacke cloth maid w<sup>th</sup> a cross of yeallowe cloth called S<sup>a</sup>cte Cuthb: cross\* sett on his lefte shoulder of his arme to thintent y<sup>t</sup> eu<sup>e</sup>y one might se y<sup>t</sup> there was such a frelige\* graunted by God & S<sup>a</sup>cte Cuthb: for eu<sup>e</sup>y such offender to flie vnto for succour and safe gard of there lyues, vnto such tyme as they might obteyne there pnces pdone, & that thei should lie w<sup>th</sup>in y<sup>e</sup> church or Saunctuarij in a grate\* w<sup>ch</sup> grate ys Remayni'ge & standing still to this daie being maid onelie for y<sup>e</sup> same purpose, standing and adioying vnto y<sup>e</sup> gallelei dore on y<sup>e</sup> south syde and Likewise they had meite drinke & bedding & other necessities of y<sup>e</sup> house cost & charg for sten<sup>2</sup> daies as was meite for such offenders vnto suche tyme as y<sup>e</sup> p<sup>i</sup>or & y<sup>e</sup> covent could gett theme cōveyed out of y<sup>e</sup> dioces. This fredom was confirmed not onely by king Guthrid,\* but also by king Alvred.\*<sup>3</sup>

In y<sup>e</sup> weste end of y<sup>e</sup> said Church ou<sup>er</sup> y<sup>e</sup> Gallelei y<sup>e</sup>r is a moste fyne large wyndowe\* of glass being y<sup>e</sup> holl storie of y<sup>e</sup> Rute of Jessei\* in most fyne coulo<sup>red</sup>ed glas, verie fynely & artificially pictured & wrowght in coulers, veri goodly & pleasantlie to behoulde w<sup>th</sup> mary & christ in her armes in y<sup>e</sup> top of y<sup>e</sup> said wyndowe\* in most fyne coulored glas also.

## (XXII.) The Galleley.

Wherefore y<sup>e</sup> Chappell dedicated in y<sup>e</sup> honor of  
St Mary was named & cauled y<sup>e</sup> galleley.

And for the cumforth of all women & solace of y<sup>e</sup>r soules there was an aūcyent Church in y<sup>e</sup> ferne<sup>4</sup> Iland where the church of that towne nowe standeth w<sup>ch</sup> was appoyted for women\* to repaire vnto, both for y<sup>e</sup> hearing of masse for making there prayers, & receyving the sacrament<sup>l</sup>, for w<sup>ch</sup> cause there was a chappell maide & dedicated to y<sup>e</sup> blessed virgin Marie nowe cauled y<sup>e</sup> galleley. Vpō y<sup>e</sup> (37)

<sup>1</sup> A coæval pen has altered "& S<sup>a</sup>cte Cuthb:" into "unto S<sup>a</sup>cte Cuthb: shrine."

<sup>2</sup> "37" is placed in the margin, *prima manu*; "s'ten" is erased, and "certaine" written over, *secunda manu*.

<sup>3</sup> This sentence is an insertion, *secunda manu*.

<sup>4</sup> So in all the MSS. (and editions, J. T. F.) but a mistake, no doubt, for Lindisfarne, or Holy Island, where there is a church so situated.—ED.

namyng wherof is to be noted, as yo<sup>w</sup> may reade in the booke entituled. The actes of y<sup>e</sup> B. ca. 26.\* Roll,  
c. 1600.

Hugo Bushop of Durh<sup>m</sup>\* who was consecrated in y<sup>e</sup> yeare of our L: god M.C.Liiij at Rome by Pope Athanasius [Anastatius IV, *Ed.*]\* vpō y<sup>e</sup> feaste day of S<sup>t</sup> Thom's y<sup>e</sup> Apostle considering y<sup>e</sup> deligence of his p<sup>r</sup>decessor<sup>s</sup> in buylding the Cathedrall Church, w<sup>ch</sup> was finished but a few yeres\* before his tyme, no Chappell beinge then erected to y<sup>e</sup> blessed Virgin Marie, whereunto it should be lawfull for womē to haue accesse, began to erect a newe pece of woorke at y<sup>e</sup> east end\* of y<sup>e</sup> said Cathedrall church, for w<sup>ch</sup> worke there weare sundry pillers\* of m<sup>r</sup>ble stone brought from beyonde y<sup>e</sup> seas but this worke being browght to a small height began throwghe great rift<sup>r</sup> apperinge\* in y<sup>e</sup> same to fall downe, wherevpō yt manyfestlye appeared y<sup>t</sup> that worke was not acceptable to god\* & holy S<sup>t</sup> Cuthb: especially by reason of y<sup>e</sup> accesse w<sup>ch</sup> women weare to haue so neare his fferreter. In consideratiō wherof the woo'ke was left of, and a newe begun and finished at y<sup>e</sup> west angle\* of y<sup>e</sup> said church, wherunto yt was lawfull for women to enter, having no holie place before where they mighte haue lawfull accesse vnto for there cumforthe and consolac'ō.

In that it is called the galleley by reason\* (accordinge as some thinke) of the translatinge of the same once begū and afterward removed, wherevpō it toke y<sup>e</sup> name of galleley: to w<sup>ch</sup> place such as maid repaire vnto it had graunted vnto them sundry p<sup>r</sup>dns, as more plainly appereth in a table there sett vp\* conteyning y<sup>e</sup> said p<sup>r</sup>dns.

With in y<sup>e</sup> said gallelei in y<sup>e</sup> Cantarie\* being all of most excellent blewe m<sup>r</sup>ble stood our La: alter,\* a verie sumptuous Monum<sup>t</sup> fynly adorned w<sup>th</sup> curious wainscott woorke\* both aboue y<sup>e</sup> head, at y<sup>e</sup> back & at either end of the said alter, y<sup>e</sup> wainscott being devised & furnished w<sup>th</sup> most heavenly pictures so lyuely in cullers & gilding as y<sup>t</sup> they did gretly adorne y<sup>e</sup> said alter wher o<sup>o</sup> La: masse was song<sup>r</sup> daly by y<sup>e</sup> m<sup>r</sup> of the song schole [cauled Mr. John Brimley,\* *interlined*], w<sup>th</sup> certaine decons\* & quiristers, the m<sup>r</sup> playing vpō\* a paire of faire orgaines the tyme

\* "Adorne—song," repeated in MS., at a joining of the paper.

Roll,  
c. 1600.

of o<sup>o</sup> La : messe, wherin<sup>1</sup> y<sup>e</sup> founder of y<sup>e</sup> said chantaree Bushop Langlei\* his soule was most devoutly praied for both in y<sup>e</sup> begyng & ending therof, [This B. Langley did reedefye and buyld anew\* agayne the sayd Galliley, *interlined*] there was also belonging to y<sup>e</sup> said alter very sumptuous & gorgyous furneture not onely for y<sup>e</sup> p<sup>o</sup>ncipall feast<sup>r</sup>, but for ordenary s<sup>o</sup>vice, and for y<sup>e</sup> p<sup>o</sup>serving & saife keeping of these goodly sut<sup>r</sup> of vestment<sup>r</sup> & ornam<sup>r</sup>t<sup>r</sup> ap- (38) pteynge to y<sup>e</sup> said alter ther was at either end therof behynd the portall two very fyne & close Aumeryes\* all of wainscott wherin after y<sup>e</sup> celebrating of o<sup>o</sup> La : mass they weare safely inclosed.

Thomas Langley Bushop of Durh<sup>m</sup> lyeth buried vnder a faire n<sup>o</sup>ble Towme\* w<sup>th</sup>in y<sup>e</sup> said cantaree befor o<sup>o</sup> La : alter he founded\* vp<sup>o</sup> y<sup>e</sup> place grene a gram<sup>o</sup> scoole & a songe schole w<sup>th</sup> yerly stipend<sup>r</sup> wherof two preest<sup>r</sup> weare maisters w<sup>ch</sup> dyde dayly say mass, & also daily prayed for his soule. [His armes be pallie, argent and vert, a mullet of ye first, H. 45 ; w<sup>ch</sup> are Pally of six arg: and vert a mullett argent., *also in* H. 45].

On y<sup>e</sup> north syde of y<sup>e</sup> saide Galleley was an alter called y<sup>e</sup> Lady of pieties alter\* w<sup>th</sup> her pictur carrynge o<sup>o</sup> saviour on hir knee as he was taiken from y<sup>e</sup> cross a very dolorouse aspecte. The saide alter was ordeyned for a Chantry preiste to saie mess e<sup>u</sup>ly holy Daie, having aboue the alter on y<sup>e</sup> wall thone pte of o<sup>o</sup> saviours passiō\* in great pictures, the other pte being aboue Saynt Beede alter on y<sup>e</sup> south syde.

There was on y<sup>e</sup> south syde betwixt two pillars\* a goodly monum<sup>t</sup>\* all of blew n<sup>o</sup>ble y<sup>e</sup> hight of a yeard from y<sup>e</sup> ground, supported w<sup>th</sup> v: pillars, In e<sup>u</sup>ly corn<sup>o</sup> one, & vnder y<sup>e</sup> mydest one, & aboue y<sup>e</sup> said throwghe\* of n<sup>o</sup>ble pillars did stand a second shrine to S<sup>t</sup> Cuthb : [a Shrine second to S<sup>t</sup> Cuthbert's, Edd. H., *Sanderson*] wherin y<sup>e</sup> bones of y<sup>e</sup> holie man S<sup>t</sup> Beede was inshryned, being accustomed to be taiken downe e<sup>u</sup>ly festival daie when there was any sollempe

<sup>2</sup> Altered to "wherin y<sup>e</sup> fyrst founder of y<sup>e</sup> said chantaree and Bushop Langlei ther soules wer," so as to include Bishop Pudsey. *Cos.* and H. 44 correspond with the alteration, but H. 45, L., C., and the editions with the original text of the Roll.

procession, and caried w<sup>th</sup> iiij mounckes in tyme of processiō & devine s<sup>vice</sup> w<sup>ch</sup> being ended they dyd convey yt into y<sup>e</sup> galleley & sett yt vpō y<sup>e</sup> said tumb<sup>e</sup> againe [w<sup>th</sup> great reverence, H. 45], havinge a fair [rich, H. 45] cou<sup>t</sup> of wainscott verie curiously gilted and appointed to drawe vp and downe\* over the shrine as they list to shoue the sumptuousness therof. And for y<sup>e</sup> further veritie in this eneration of S<sup>t</sup> Beedes shrine I haue sett downe y<sup>e</sup> verces w<sup>ch</sup> are in the auntyent historie\* declaring both y<sup>e</sup> tyme of his Translatiō from S<sup>t</sup> Cuthb: Toume & w<sup>th</sup>all y<sup>e</sup> maker and founder of y<sup>e</sup> shrine in y<sup>e</sup> galleley.

Roll,  
c. 1600.

Hugo Bushopp of Durh<sup>m</sup> after he had finished the Chappell called y<sup>e</sup> galleley, did cause a fereter of gold & silver\* to be mayd wherin the bones of venerable bede\* preiste & docter (translated & removed from S<sup>t</sup> Cuthb: shrine) weare laid. In the first woorke wherof in y<sup>e</sup> lower pte therof thes verses vnder written were ingraven in Lattin, now translated into englishe, as follow<sup>th</sup>.

(39) In Cuius faretri prima fabricatura in pte  
inferiori isti versus sunt insculpti.  
Continet hec theca Bede venerabilis ossa  
Sensum factori Christus dedit atq<sup>z</sup> datori  
Petrus opus fecit presull dedit hoc hugo donū  
Sit<sup>1</sup> in vtroq<sup>z</sup> suū veneratus vtrūq<sup>z</sup> patronū.

In Englishe as follow<sup>th</sup>.

This Coffin doth conteyne y<sup>e</sup> bones of venerable Beede  
Christ to the maker sence did geve, And to y<sup>e</sup> giver gold.  
One Peter framed y<sup>e</sup> worke y<sup>e</sup> cost Bushopp Hugo maid  
So Peter & Hugo Patrones both S<sup>t</sup> bede inclosed in molde.

Anno millen CCC ter cum septuageno  
Post quā saluator carnē de virgine sūpsit  
Transtulit hoc fereatrū Cuth'i de ppe tumba  
Istius ecclesie Prior huc (poscente Richardo\*  
de castro dicto Bernardi) cuius et ossa  
non procul hinc lapide sub marmoreo\* requiescunt.

<sup>1</sup> "Sit" in Roll, Cos., and H. 44, but "Sic" in C., L., and all the editions, in accordance with the English "So." But the Latin line, as it stands, seems unintelligible whichever reading we take. If, however, for "utrumque" we read "uterque," and "Sic" at the beginning, the sense of the Latin is sufficiently clear.

Roll,  
 2. 1600.

In English as follow<sup>th</sup>.

In the yere of our Lord A thousand thre hundreth & seventy

Richard of barnardcastle did most earnestly p<sup>c</sup>ure, that y<sup>e</sup> bones of S<sup>t</sup> Beede lying nigh S<sup>t</sup> Cuthb: shryne should be translated into y<sup>e</sup> galleley there to remayne W<sup>ch</sup> Richard disceased, for y<sup>e</sup> love he did beare to Bede, caused his owne bones to be laid nere him vnder a mible stone in dead.

It appeareth in the discription\* of y<sup>e</sup> staite of y<sup>e</sup> church of Durh<sup>m</sup> that y<sup>e</sup> bones of S<sup>t</sup> Bede were first layde in the monastery of Jarowe and afterwards were browght to Durh<sup>m</sup> and placed in y<sup>e</sup> coffin [in a golden Coffin,\* H. 45] on the right syde w<sup>th</sup> the body [of y<sup>e</sup> holy body, H. 45] of S<sup>t</sup> Cuthb'te.

Elfridus a preaste in that tyme vi<sup>z</sup> Anno Grā Mxx<sup>o</sup>, did affirme and certenly record, that one Coffyn dyd cou<sup>t</sup> & conteyne both y<sup>e</sup> body of S<sup>t</sup> Cuthb'te & y<sup>e</sup> bones of venerable docter Bede.

On the southe syde of y<sup>e</sup> said galleley was y<sup>e</sup> alter of S<sup>t</sup> Beede,\* before y<sup>e</sup> w<sup>ch</sup> alter lieth his bones and re(40)liques interred vnder y<sup>e</sup> same place where his shrine was before exalted\* [to whose Memory an elegant Epitaph\* fairly written on Velom hangs upon the adjoining wall. *Notice of Sir George Wheler and his Monument* in Hunter's editions and in Sanderson's].

Adioyninge vnto y<sup>e</sup> lower pte of y<sup>e</sup> great wyndow in y<sup>e</sup> weste end of the said gallelee was a faire Irō pulpitt,\* w<sup>th</sup> Barsse of Iron for one to hould them by, going vp y<sup>e</sup> stepes vnto y<sup>e</sup> pulpett where one of the Mounck<sup>l</sup> did cume euly holy day & sunday to preach at one of y<sup>e</sup> clock y<sup>e</sup> after noone.

In y<sup>e</sup> west end of y<sup>e</sup> south angle<sup>t</sup> was a founte for baptising of children\* when y<sup>e</sup> realme was interdicted\* by y<sup>e</sup> Pope w<sup>ch</sup> Thomas Langley Bushop of Durh<sup>m</sup> did onely p<sup>c</sup>ure as a p<sup>o</sup>viledge vpō speciall favour at the Popes handes.

\* So in all the MSS. and editions.

[Ther are in this place (*the Galilee*), and all y<sup>e</sup> church aboute dills faire windowes richly wrought w<sup>th</sup> pictures & ymagery of Sts w<sup>ch</sup> are now altogether broken w<sup>ch</sup> I doe forbear to menc'on in this place for want of Roome and tyme, onely I haue here incerted some thinges y<sup>t</sup> were written soe near as they could be redd. scil't. H. 45].  
*(The writer proceeds to give a few notices of the pictures and their inscriptions, of which the Roll contains a copious account as follows :)*

Also in y<sup>e</sup> west end of y<sup>e</sup> said Galleley there be foure faire coulored & sumptuous glasened wyndowes.\* In the first toward<sup>t</sup> y<sup>e</sup> south there are three faire light<sup>t</sup>. The mydle lighte having in yt y<sup>e</sup> picture of christe as he was crucified on y<sup>e</sup> crosse most curiously payted & wrowghte in glasse w<sup>th</sup> y<sup>e</sup> sonne & y<sup>e</sup> moone above the head therof.

Roll,  
c. 1600.

In y<sup>e</sup> highest pte of w<sup>ch</sup> light ther is y<sup>e</sup> picture of y<sup>e</sup> starre w<sup>ch</sup> appered vnto y<sup>e</sup> thre wise men or king<sup>t</sup> of Colleine vnderneath depicted, directing them into y<sup>e</sup> east to search out y<sup>e</sup> new borne child Jesu y<sup>e</sup> holy one, borne betwixt an ox & an asse to offer vnto him oblac'ons & sacrifices of gold, myrr, & frankensence, together w<sup>th</sup> the picture of o<sup>r</sup> Ladye y<sup>e</sup> virgin marie w<sup>th</sup> Christe naked sitting vpō hir knee, in most fyne coulored glasse.

In the light toward<sup>t</sup> the north is dipictured God almightie having in his hand a ball or globe conteyning & signyfying the heaven earth & sea. And in vnder that y<sup>e</sup> salutac'on of y<sup>e</sup> Angell Gabriell maid to y<sup>e</sup> blessed virgin marie & y<sup>e</sup> picture of y<sup>e</sup> holie ghost appearing to hir in the likenes of a doue in fyne coulored glasse also.

In y<sup>e</sup> light toward<sup>t</sup> the southe is y<sup>e</sup> picture of o<sup>r</sup> blessed lady as she assumed into heaven, ascended, glorified, & crowned, and vnderneath that y<sup>e</sup> picture of o<sup>r</sup> blessed lady w<sup>th</sup> Christ new borne naked, sitting of hir knee, & sucking of hir brest very liuely sett furth all in fine colo<sup>d</sup>ed glasse.

(41) In the second conteyning vj<sup>o</sup> faire light<sup>t</sup> of glasse seued by stone thre aboue & thre beneath, The mydle light aboue hath y<sup>e</sup> picture of St Cuthbert moste lyvely coulored in glasse in his ordinarie episcopall appell

Roll,  
c. 1600.

to say masse w<sup>th</sup> his myter on his head & a crosier or pastorall staffe in his lefte hand having the I<sup>m</sup>age of S<sup>t</sup> Oswald<sup>e</sup> head painted vpō his brest vpholden w<sup>th</sup> his right hand all in fyne coulo<sup>r</sup>ed glase. Vnder whose feate at y<sup>e</sup> lowest pte of his picture is drawen or written in glasse.

Sanct<sup>o</sup> Cuthb'tus quondam Lindisfarnensis Episcopus et huius Ecclesie et patrie\* maximus patronus.

The light on y<sup>e</sup> north syde of S<sup>t</sup> Cuthb: hath y<sup>e</sup> picture of S<sup>t</sup> Beede in his blewe habitt appell,\* in fyne coul<sup>r</sup>ed glasse, in under y<sup>e</sup> foote of whose picture is in glasse writtin.

Santus Beda, qui vitam Sancti Cuthberti et multa alia ab ecclesia approbata cōscripsit, cuius ossa in hac Capella in feretro cōtenta.

The light on y<sup>e</sup> south syde of S<sup>t</sup> Cuthb't hath y<sup>e</sup> picture of Aydanus y<sup>e</sup> Bushop most artificially sett furth in fyne coulo<sup>r</sup>ed glasse, as he was accustomed to say masse, with his myter on his head and a crosier staffe in his left hand, vnder whose feete this is written.

Sanctus Aidanus Episcopus Lindisfarnensis Ecclesie primus prius in hac Sanctissima Dunelmensi ecclesia fuit p<sup>r</sup>orat<sup>o</sup>.<sup>1</sup>

Vnder whose iij light<sup>e</sup> by a p<sup>r</sup>tic'ō, are iij moe large pictures in fyne colo<sup>r</sup>ed glasse most curiously depicted, conteyning y<sup>e</sup> I<sup>m</sup>ag<sup>e</sup> of Aldun<sup>o</sup>, Edmundus & Eata iij Bushop<sup>e</sup> of lindisfarne in fyne coulo<sup>r</sup>ed glasse, as they weare accustomed to say masse, w<sup>th</sup> there myters on there head<sup>e</sup>, & there crosier staves in there lefte hand<sup>e</sup>. Vnder y<sup>e</sup> feete of Eata his picture, is written.

Santus Eata Lindisfarnensis Episcopus.

And aboue in y<sup>e</sup> highest pte of this wyndow, ar six litle glasn<sup>e</sup>d light<sup>e</sup>\* in tower man in fyne coulo<sup>r</sup>ed glasse conteyninge some pte of y<sup>e</sup> historie of Christ<sup>e</sup> natiuitie the mariage in gallee & his miracles done vpō y<sup>e</sup> earth.

<sup>1</sup> So in all the MSS. and editions, quite wrongly, of course.

(42) In y<sup>e</sup> third wyndowe being most faire and sumptuous <sup>Roll,</sup> are also six light<sup>e</sup> seued as before, in the highest pte therof <sup>c. 1600.</sup> are iij fyne portered [portred, *Cos.*; purtrayed, L.; portraied, C.; portraid, H. 44] pictures in fyne colored glasse, the mydle being y<sup>e</sup> I<sup>m</sup>age of y<sup>e</sup> glorious & blessed virgin mary w<sup>th</sup> chris<sup>t</sup>e in her armes most excellentlie wrowght in glasse, vnder whose feete is writtin.

### Sancta Maria.

And on the north syde of her is y<sup>e</sup> picture of S<sup>t</sup> Oswold the king in fyne coulo<sup>ed</sup> glasse verie Trymly sett furthe w<sup>th</sup> a faire crosse in his hand, vnder whose feete is written.

Sanct<sup>o</sup> Oswold<sup>o</sup> fundator sedis Episcopalis Lindisfarnnensis que nunc est dunelm<sup>ensis</sup>, cui<sup>o</sup> anima<sup>\*</sup> in feretro S<sup>t</sup> Cuthberti est humata.

And on y<sup>e</sup> south syde of her is y<sup>e</sup> picture of holie Kinge Henry<sup>\*</sup> in fyne coulored glasse w<sup>th</sup> his princely scepter in his hand. vnder whose feete is written.

### Rex Henric<sup>o</sup>.

Vnder them in other iij faire large light<sup>e</sup> oppositlie & firste to S<sup>t</sup> Marie is placed y<sup>e</sup> picture of Thom's Langley Bushop most curiouslie & worthelie in fyne coulo<sup>ed</sup> glasse w<sup>th</sup> his myter on his head & his crosier staffe in his lefte hand as he was accustomed to say masse, having his armes verie excellentlie blasened in fine coulo<sup>ed</sup> glasse aboue his head, he being a most famous benefacter in reedifyinge and buylding againe this place called y<sup>e</sup> galleley as most truely & largely is recorded in y<sup>e</sup> Historie of y<sup>e</sup> monasticall Church<sup>\*</sup> of Durh<sup>m</sup> vnder whome is written.

Thom's Langley Rector<sup>i</sup> ecclesie ad honorem dei ep<sup>'</sup>us dunelm., et duas cantarias in ead. funda<sup>t</sup> et dotauit.

And vnder S<sup>t</sup> Oswold is y<sup>e</sup> picture of Wilfrid<sup>o</sup> Bushop in fyne coulo<sup>ed</sup> glasse as he was accustomed to say masse w<sup>th</sup> his myter on his head & his crosier staffe in his lefte hand, vnder whose feete is written.

<sup>\*</sup> This MS. has "Rector."



Roll,  
1600. Sanct⁹ Wilfrid⁹ p<sup>imo</sup> Lindisfarnensis monachus  
post Abbas Ripensis vltimo archiep<sup>us</sup> Eborasensis,  
vno año rexit Ep<sup>atum</sup> Lindisfarnēsem.

(43) And vnder king Henrie is y<sup>e</sup> picture of Bushop  
Cedda in fyne coulo<sup>ed</sup> glasse as he was accustomed to say  
masse w<sup>th</sup> his myter on his head and his crosier staffe in  
his lefte hand exquisitelie shewed vnder whose fete is  
writtē.

Sanct⁹ Cedda p<sup>imo</sup> Lindisfarnensis monachus post  
Abbas in Lestingham trib⁹ annis rexit Archiep<sup>atū</sup>  
Eborasensem, et etiā rexit ep<sup>atum</sup> Ligchfeilde.

And in this wyndowe aboue all are six litle glasened  
towre wyndowes\* in fyne coulo<sup>ed</sup> glasse, conteyninge the  
flight of christe, Iosephe & S<sup>t</sup> Marie into Ægypt beinge  
pursued by Herode, & y<sup>e</sup> moste pte of y<sup>e</sup> storie thereof.

In the fourth there be also six faire light<sup>er</sup> se<sup>u</sup>ed as  
before conteyning iij faire large pictures in iij light<sup>er</sup> in y<sup>e</sup>  
higher pte, most exactlie fashioned being y<sup>e</sup> Imag<sup>e</sup> of iij  
holie king<sup>e</sup> most goodly and bountifull to y<sup>e</sup> church and to  
S<sup>t</sup> Cuth: vi<sup>z</sup> Alured Gudred & Elfride\* most princely  
decked & framed in ther royall apparrell w<sup>th</sup> there scepters  
in ther hand<sup>e</sup> in fyne coulo<sup>ed</sup> glasse, of whose liberalilye  
(sic) & m<sup>u</sup>veilous munificence y<sup>e</sup> historie of S<sup>t</sup> Bede doth  
make mentiō.\* Vnder whome are pictured in larg pictures  
in fyne coulo<sup>ed</sup> glasse iij Bushopes of Lindisfarne as they  
weare accustomed to say masse w<sup>th</sup> there myters on there  
head<sup>e</sup> and there crosier staves in there left hand<sup>e</sup>. Vnder  
there feete is to be seene. Sanct⁹ Godfridus<sup>1</sup> Lindis-  
farnensis. S<sup>19</sup> Ethelwold⁹ Lindisfarnensis. The  
third no name to be decerned saving Episcopus. All w<sup>ch</sup>  
pictures aforesaid are most largely and sumptuously sett  
fourth in there formall appell, as ys affore discribed.

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<sup>1</sup> All the MSS. have "Godfridus," and all the editions "Egfridus." There  
was no bishop of Lindisfarne of either name; the former is probably a  
misreading of "Eadfridus." The third was most likely "Eadbertus."

In the highest pte of w<sup>ch</sup> wyndowe are six litle towre wyndowes\* fynely colored and glased, conteyni'ge the most pte of y<sup>e</sup> storie of Christ<sup>e</sup> death, buryall, resurrection, and ascension, most excellentlye sett furth pictured & discribed in fine colo<sup>d</sup>ed glasse. Roll,  
c. 1600.

(XXIII.) The Ryte or Custome [Rytes and ceremonies, H. 45] of the Church of Durham in Buryinge of Mounckes.

The Mouncke so soune as he sickneth is conveyed with all [44] his appurtinans or furniture, from his owne chamber in [owte of, H. 45] y<sup>e</sup> Dorter to an other in y<sup>e</sup> fermery\* [another chamber in y<sup>e</sup> place called Domus infirmorū comonly called y<sup>e</sup> fermerey, H. 45], where he might haue both fyre & more conveyent kepinge, for that they weare allowed no fyre in y<sup>e</sup> Dorter. And at such tyme as ytt appeared to them that accompeyned him in his sicknes that he was<sup>1</sup> not lykly to lyve, they sent for y<sup>e</sup> p<sup>o</sup>rs chaplaine\* who staid w<sup>th</sup> him till he yealded y<sup>e</sup> ghoste, then y<sup>e</sup> barber was sent for\* whose office is to put downe y<sup>e</sup> clothes & baire him, and put on his feet sock<sup>e</sup> and bowt<sup>e</sup>\* [his foote sockes, and his bootes, H. 45], and so to wynde hime in his cowle and habett, then is he frō thence Immediatly Caryed to a chamber called y<sup>e</sup> Dead manes chamber\* in y<sup>e</sup> said Farmery & there to remayne till nyght. [Then was he ymediately removed owte of y<sup>e</sup> fermery into a Roome called y<sup>e</sup> dead mans chamber, *over w<sup>ch</sup> was y<sup>e</sup> Library of latter tymes,*<sup>2</sup> and ther to remayne vntill night, H. 45]. The p<sup>o</sup>rs chaplaine so soune as that he ys woune & conveyed into y<sup>e</sup> dead manes chamber, doth lock y<sup>e</sup> chamber dour where he dyed & caryed y<sup>e</sup> key to y<sup>e</sup> p<sup>o</sup>rs. At nyght ys he removed frō y<sup>e</sup> dead manes chamber into S<sup>t</sup> Andrewes chappell,\* adioyning to the said chamber & f<sup>o</sup>mery, there to remayne till eight of y<sup>e</sup> clock in y<sup>e</sup> mornynge, y<sup>e</sup> said chappell being a place onely ordeyned for sollempe devoc'ō, the nyght befor there funeralles in this maner Two mounckes either in kinred or kyndness y<sup>e</sup> nerest vnto him, were appoynted

<sup>1</sup> "them" to "was" repeated in MS., at a joining of the paper.

<sup>2</sup> The words in italics are added in the margin.

coll, 1600. hy y<sup>e</sup> þor to be speciall murners, syttinge all nyghte on ther kneys\* at y<sup>e</sup> dead corsses feet. Then were y<sup>e</sup> chyldren of thaumerey\* sitting on there knees in stalls of eyther syd y<sup>e</sup> corpes appoynted to Read Dav: spalter\* all nyght ou<sup>6</sup> incessantly till y<sup>e</sup> said o<sup>2</sup><sup>1</sup> of eight a clock in y<sup>e</sup> mornynge at w<sup>ch</sup> tyme y<sup>e</sup> corse was conveyed to y<sup>e</sup> chapter house\* where y<sup>e</sup> [Lord, H. 45] þor & y<sup>e</sup> hole covent did meat hime & there did say there Dergie\* [Dirges, H. 45] and Devotiō\* not being pmytted that any should cume neare y<sup>e</sup> chapter house duringe y<sup>e</sup> tyme of ther devotiō & praiers for his soule, & after there deuoc'ō y<sup>e</sup> dead corpes was caryed by y<sup>e</sup> mounckes from the chapter house thorowgh y<sup>e</sup> pler\* a place for nychaunt<sup>5</sup> to vtter ther waires, standing betwixt y<sup>e</sup> chapter house & y<sup>e</sup> church dour, & so Throwghe y<sup>e</sup> sayd pler into y<sup>e</sup> sentuarie garth where he was buried [and a challice of wax\* laid vpō his brest (45) w<sup>th</sup> hime]\* haveinge his blew bedd houlden over his grave\* by iiij mouck<sup>6</sup> during his funeralls, w<sup>ch</sup> Bed is dew to y<sup>e</sup> Barber for his dewtie aforesaide & y<sup>e</sup> making of his grave\* and at y<sup>e</sup> tyme of his Buryall ther was but one peile Rounge for him.<sup>3</sup>

#### (XXIV.) The Rite or Custoume in Buryinge of Pryors.<sup>4</sup>

The Priors of the house of Durh<sup>m</sup> was accustomed to be buried in the oulde tyme in his bootes & woune in his Coole by y<sup>e</sup> Barber accordingly as y<sup>e</sup> mounk<sup>6</sup> was accustomed to be buried, that is to say he was caryed furth of his Lodginge in to a chamber in y<sup>e</sup> farmye called the Deade manes chamber & there did Remayne a certen spaice, and at nyght he was caried into a chapell over against the said chamber dore called S<sup>a</sup>cte Andrewes chappell and was watched all that night w<sup>th</sup> the children of y<sup>e</sup> almery Reading Davides spalter over him, and ij mounckes either in kindred or kyndnes was appointed to sitte all night at his feete mourninge for him, and in the

<sup>1</sup> "hour," *secunda manu*.

<sup>2</sup> *Secunda manu*.

<sup>3</sup> "Rounge for hime," at joining of the paper.

<sup>4</sup> MS. Hunter 45 enters into no detail on the burial of a Prior, but merely states that it "was in eu'y respect p'formed accordinge to the buryinge of y<sup>e</sup> Monckes."

morninge he was caryed in to the chapter house & there did sollemne s<sup>er</sup>vise for hime as the mounckes had at there buryall, from thence he was caryed thorowgh the plor into the Sentory garthe there to be buried [wher eu<sup>er</sup> one of them did ly vnderneath a fair m<sup>r</sup>ble stone and]<sup>1</sup> the mounckes & Barber did burye hime w<sup>th</sup> a litle challice of silver,\* other mettell, or wax, w<sup>ch</sup> was laid vpō his brest w<sup>th</sup>in his coffine, and his blewe bedde was holden over hime by iiij mounckes, till he was buried, and the barber had it for his paynes, for makeinge of his grave and buryinge of hime, as he had for the mounckes.<sup>2</sup>

Roll,  
c. 1600.

And afterward the p<sup>ri</sup>ors came to be interred & buried w<sup>th</sup>in the abei Church of Durisme and not in the centori garth in thes latter daies as follow<sup>th</sup>.

(XXV. THE NAMES OF THE PRIORS BURIED OUT OF THE CENTORY GARTH.)

The names of all ye p<sup>ri</sup>ors of Durh<sup>m</sup> as weere buried out of ye centory garth w<sup>th</sup>in ye abei church of Durisme in ye same order & habitt w<sup>th</sup> [the mitre and, *Dav.*] all other there furnytur belonging therto, as there p<sup>re</sup>dicessors was (46) buried before theme in ye centori garth as is afforesaid in eu<sup>er</sup> respect<sup>3</sup>; all w<sup>ch</sup> p<sup>ri</sup>ors were great Benefactor<sup>s</sup> to ye said church both during y<sup>er</sup> lives & at ther death as ye historie of ye church more at larg declareth.

Joha<sup>n</sup>es fosser\* was ye first p<sup>ri</sup>or that eu<sup>er</sup> attempted to be buried w<sup>th</sup>in the abei church out of ye centori garth.

Robert Berrington de Walworth p<sup>ri</sup>or dyd first opteyne the vse of ye myter with ye Crutch<sup>3</sup> or staffe.

Joha<sup>n</sup>es He<sup>m</sup>yngebrowghe p<sup>ri</sup>or.

Joha<sup>n</sup>es Weshington p<sup>ri</sup>or.

Will'm<sup>9</sup> Ebchester p<sup>ri</sup>or.

Joha<sup>n</sup>es Burnby p<sup>ri</sup>or.

Robert<sup>9</sup> Ebchester p<sup>ri</sup>or.

<sup>1</sup> "by" erased, and these words in brackets interlined *secunda manu*.

<sup>2</sup> "The Bushopes of Durh<sup>m</sup> were wounte in an," *erased*, comes here at a joining of the paper.

<sup>3</sup> The words "ye crutch or" are struck out, and "his crosier" placed above, *secunda manu*.

Roll,  
c. 1600.

Johañes Aukeland prior.

Thomas Castell þor.

Hugo Whithead\* died at London & lieth buried in y<sup>e</sup> church of y<sup>e</sup> mineres nyghe y<sup>e</sup> towre of Londō. He was y<sup>e</sup> laste þor of ye church of Durisme [and the first Deane.]<sup>1</sup>

[Robert Horne,\* d'c'or of Devinity Deane after hym. H. 45, *secunda manu*.]

The Bushopes of Durisme weare wounte in auncyent tyme to be interred and Buryed in y<sup>e</sup> foresaid Chapter house, standing in y<sup>e</sup> easte alley of y<sup>e</sup> cloysters<sup>2</sup> in that they would not þsume to ly any nearer to holie S<sup>a</sup>cte Cuthb: whose naymes heare after ensew<sup>th</sup> [because they would not presume to lye neere the holy body of St. Cuthb., theire names are ingrauen uppon the stones under w<sup>ch</sup> they lye in the Chapter house, with the signe of the crosse annexed to the end of theire said names. *Cos.*]<sup>3</sup>

(47) (XXVI.) A Catalog of y<sup>e</sup> Bushops of Durh<sup>m</sup>\* whose bodies ar found buryed in y<sup>e</sup> chapter house of Durisme as appereth by ther names ingraven vpō stone w<sup>th</sup> y<sup>e</sup> signe of the crosse annexed to eūy of there said names.

✠ Aydanus Ep'us, H. 45] [qui obiit Anno Dom. 651. *Cos.*]

[There were many betwixt this Aydanus & theis menc'ond who were bpps of Lindisfarne now called Holy Iland before they came to Durham but noe notable Acts done by them but I referr y<sup>e</sup> reader to my other booke where are at lardge. H. 45, *secunda manu*.]

✠ Aldunus ep'us [Aldwinus the first BPP of Duresme and first founder of the Abby Church, Anno Domini: 990. *Cos.*]

✠ Eadmūd<sup>o</sup> ep'us. } These two were buried under one  
✠ Eadred<sup>o</sup> ep'us. } stone.\*

<sup>1</sup> "and the first Deane" is in a different, but apparently a coæval hand.

<sup>2</sup> Dr. Hunter has written opposite to this paragraph in *Cos.*, "This is better related in Mrs. Milner's manuscript."

<sup>3</sup> "Sayncte Cuth. whose names hereafter ensew<sup>th</sup>" here follows at a joining of the paper.

[*Eadmundus*, forte fortuna a monachis dissidentibus electus, who dyed at Gloster, and was translated thence to bee buried in the chapter house. Anno Dom. 1048. *Cos.*] Roll,  
c. 1600.

✠ *Walcher*<sup>9</sup> ep'us. This Walter bishop was buried with *Aldunus* under one stone.\* [Short read\* good read slay yee y<sup>e</sup> bpp. H. 45, *secunda manu*.]

[hee was slaine in the Church at Gateside in Newcastle, and was buried priuatly in the Chapter house under the same stone with *Aldwinus*, without any inscriptiō ouer him. 1081. *Cos.*]

✠ *Will'm's* ep'us.\*

[*Guilielmus* i ep's de *Karlipho* with *Malcome* kinge of *Scotts*,\* and *Turgott* then prior of this church did pull downe the old church builded by *Aldwinus* and did lay the foundation of this church as it now is : theis three layinge the first three stones thereof in the foundation : July the 30: or as others say : Aug. 11 1093. *Cos.*]

✠ *Ranulphus*\* ep'us. [*W<sup>m</sup> Rufus* preferred him for his owne ends. H. 45, *secunda manu*.]

✠ *Gaufrid*<sup>9</sup> ep'us.

✠ *Will's* s'cdus ep'us.

✠ *Hugo de Puteaco*,\* ep'us. [King *Steph.* was his vncl<sup>e</sup>.\* H. 45, *secunda manu*.] (47)

✠ *Philipp*<sup>9</sup>\* ep'us.

✠ *Rich'us de marisco*\* ep'us.

✠ *Nichola's de farnh'm*\* ep'us.

✠ *Walter*<sup>9</sup> de *Kirkhā*\* ep'us.

✠ *Rob't*<sup>9</sup> *Stichell*\* ep'us. [Prior of *Finckley* founded y<sup>e</sup> Hospitall of *Greetham* and gaue y<sup>e</sup> landes of *Symon Mounford* w<sup>ch</sup> was forfeited & he recoll<sup>d</sup> them of y<sup>e</sup> king & gaue them to y<sup>e</sup> Hospitall w<sup>ch</sup> in Value att y<sup>e</sup> Dissoluc'on 97*li.* 6*s.* 5*d.* ob. p Ann. H. 45, *secunda manu*.]

✠ *Rob't*<sup>9</sup> de *Insula*\* ep'us. } Both thes ly buried

✠ *Rich'us de Kellow*\* ep's. } before y<sup>e</sup> bushops  
seat vnder two mble stones, w<sup>th</sup> ther immag<sup>t</sup> in brasse  
curiouslye graven [but now defaced. *Cos.*]

Roll, A<sup>o</sup> 1086. About w<sup>ch</sup> tyme king Malcolme caused\* y<sup>e</sup> old  
c. 1600. church of Durisme to be plucked downe & buyldyd vp a  
newe, begininge evin at y<sup>e</sup> firste floore. In w<sup>ch</sup> season, one  
Egelwyn\* or Williā (as y<sup>e</sup> scotische wryters haue) was  
bushop of that Sea, & p<sup>r</sup>or of the abbay was one Turgot,  
who afterward was maid Bushop of S<sup>t</sup> Andrewes, and wrote  
y<sup>e</sup> lyves of quene Margaret\* & Malcolme hir husband in y<sup>e</sup>  
scottische tongue.

✠ This Turgotus\* prio<sup>r</sup> of Durisme [who laide one of the  
first 3 stones in the foundation of this church, *Cos.*] was  
afterward consecrated bushop [translated by Malcome  
Kinge of Scotts to the Bpprick, *Cos.*] of S<sup>t</sup> Andree in  
scotland, A<sup>o</sup> d<sup>'</sup>ni. M.C.ix<sup>o</sup> vpon whose request & petitiō at  
his death he was carried to Durisme, & lyeth buried in y<sup>e</sup>  
chapter house of Durisme there emong<sup>t</sup> the rest of y<sup>e</sup>  
Bushops.\*

In the w<sup>ch</sup> chapter howse in y<sup>e</sup> upp end is a fair stall or  
seat of stone,\* [chaire of stone, *Cos.*] where y<sup>e</sup> Bushopes  
haue bene [& are]<sup>1</sup> till this day installed being also a place  
where y<sup>e</sup> Bushope doth nowe keape his visitatiō [when hee  
holds his Visitation for the Cathedrall church, and next to  
it is a chaire of wood fastened in the wall where the Priors  
did and the Deanes doe now sit at the s<sup>d</sup> uisitations. *Cos.*]  
Within [adjoyninge, H. 45; in the south side of, *Cos.*] y<sup>e</sup>  
said chapter house was a p<sup>r</sup>soune\* for the Mounckes  
[wherunto those monkes were committed for a certaine  
space, *Cos.*] for all suche light offences as was done  
amonges them selves.<sup>2</sup>

In the said Chapter house aboue the chapter house door  
(49) there is a faire glasse wyndowe\* beinge the hole storie  
of the Rute of Jessei in most fyne coulo<sup>r</sup>ed glas, verie  
fynelie and artificiaillie picturd and wrowght in the said  
coulo<sup>r</sup>ed glasse verie goodlie & pleasantlie to behoulde w<sup>th</sup>  
marie & christ in her armes in y<sup>e</sup> top of y<sup>e</sup> said wyndowe  
in most fyne coulored glas also.

<sup>1</sup> Interlined.

<sup>2</sup> "Amonges them selves" repeated at joining of the paper.

(XXVII.) The Ryte or Custume in  
Buryinge of Bushoppes  
in y<sup>e</sup> chapter house.

The Bushopes of Durisme when as they dyed was browght to ye abbei church\* of Durh<sup>m</sup> to be interred and buyried, the p<sup>or</sup> and mounckes of Durham dyd meite hime at the abei church garth gate at y<sup>e</sup> place grene and Receyved hime there, & brought hime thorowgh the said church into y<sup>e</sup> chapter house to be buried, at which Buriall there was v<sup>s</sup>ede greate solempnytye and devoc'on by y<sup>e</sup> P<sup>or</sup> and the Mounckes of that church of Durisme, according to y<sup>e</sup> Customable burying of y<sup>e</sup> Bushopes\* in y<sup>e</sup> auntyente tyme. The accustomed burying of y<sup>e</sup> Bushopes in that tyme was to be buried as he was accustomed to say masse w<sup>th</sup> his albe & stole and phannell\* & his vestm<sup>t</sup>\* [and other uestments, *Cos.*], w<sup>th</sup> a myter on his heade, and his Crutch\*<sup>1</sup> w<sup>th</sup> him, and so laied in his Coffine, w<sup>th</sup> a litle challice\* of sylver, other mettell, or wax ; w<sup>ch</sup> wax challice was gilted verie fynly about y<sup>e</sup> edge & knoppe in y<sup>e</sup> myddes of y<sup>e</sup> shanke of y<sup>e</sup> challice, and aboute y<sup>e</sup> edge of y<sup>e</sup> patten or cou, & y<sup>e</sup> foote of it also was gilted which one of y<sup>e</sup> said challices [which Challice, *Cos.*] was sett or laide vpō his breast in y<sup>e</sup> coffine w<sup>th</sup> hime and y<sup>e</sup> cou therof nayled downe to yt, And verie solemne s<sup>v</sup>ice don at there funerall<sup>e</sup>.

The Prio<sup>d</sup> and y<sup>e</sup> mounckes had y<sup>e</sup> horsses, charette,\* and all other thinges w<sup>ch</sup> came w<sup>th</sup> hime, [the deceased B<sup>pp</sup>, *Cos.*] being dewe vnto theme by ther Auncient Custume, as mur plainly doth appeare in y<sup>e</sup> historie of y<sup>e</sup> church of Durisme at large.\*

And afterward the Bushopes came to be interred and Buryed w<sup>th</sup>in the abbay church of Durisme, and not in the Chapter house in these latter daies as follow<sup>th</sup>. (50)

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<sup>1</sup> Struck out and "Crosier staffe" interlined *secunda manu*; "Crosier staffe" in *Cos.*, L., C., and H. 44; so in editions.



Roll, (XXVIII. BISHOPS BURIED WITHIN THE ABBEY CHURCH).  
c. 1600.

The names of all the Bushops of Durisme as weare Sumpteouslye Buried out of y<sup>e</sup> chapter house, w<sup>th</sup>in the Abbaie church of Durisme, in such forme and fashiō as they weare accustomed to saie mass, w<sup>th</sup> all there furniture belonging therto as there p<sup>r</sup>dicessors [Ancestors, H. 45] had in the chapter house as is afforesaid, in eu<sup>e</sup>y respectes, as by there se<sup>u</sup>all monum<sup>t</sup> over theme & inscriptions therevpō may appeare. All which Bushops were great benefactors to the said church both duringe there lyves, and at there death as the historie of y<sup>e</sup> church more at large declareth.

Anthony Beeke\* Bushop of Durisme and patriarche of Hierusalem was [buryed betwixt y<sup>e</sup> 2 Alters of St Adyan & St Ellen in y<sup>e</sup> vtmoste East end of y<sup>e</sup> Church on y<sup>e</sup> North side of St Cuthb: shrine in a faire Marble Tombe\* vnder a lardge Marble stone beinge, H. 45] the first Bushop that eu<sup>e</sup> attempted to be buried in the abbay church out of the chapter house, and to lye so neare the sacred shrine of S<sup>a</sup>cte Cuthbert. [y<sup>e</sup> wall beinge broken\* downe att y<sup>e</sup> end of y<sup>e</sup> Alley to bringe hym in w<sup>th</sup> his Coffin w<sup>ch</sup> contynued vntill y<sup>e</sup> suppression of y<sup>e</sup> Abbey, H. 45.] [And y<sup>e</sup> first Layman y<sup>t</sup> ever had any lycense to be buried w<sup>th</sup>in y<sup>e</sup> s<sup>d</sup> Church was Raphe Lord Nevile\* al's Daw-Raby first Earle of Westn<sup>l</sup>and<sup>1</sup> and John Lord Nevile his sonne w<sup>th</sup> there wives who was admitted to be buried in y<sup>e</sup> body of y<sup>e</sup> s<sup>d</sup> Church betwixt Two Pillers in y<sup>e</sup> South Angle of y<sup>e</sup> same Whose Tombes were standinge very lately vntill the Scottes were brought Prisoners from Dunbarr and ymprisoned w<sup>th</sup>in y<sup>e</sup> saide Church in y<sup>e</sup> yeare 1651 w<sup>ch</sup> now are vtterlye defaced, they had the honno<sup>r</sup> to be buried for y<sup>e</sup> great battayle they wonn att Durham where they tooke David Kinge of Scots Prisoner and where his brother was slayne w<sup>th</sup> many More of y<sup>e</sup> Nobility of Scotland, soe itt may seeme y<sup>t</sup> y<sup>e</sup> Scotts defaced ther Tombes in remembrance of that, but more of this shall follow of the manner of y<sup>t</sup> battell. H. 45].

<sup>1</sup> This is a mistake. The first Earl of Westmoreland was the grandson of the above.

- (51) Lodowicus Bellomonte\* ep'us.  
 Ricard<sup>9</sup> de Berye\* ep'us.  
 Thom's Hatfeilde\* ep'us.  
 Walter<sup>9</sup> Schirley\* ep'us.  
 Thom's Langley\* ep'us.  
 Robert<sup>9</sup> Neivell\* ep'us.

Roll,  
 c. 1600.

Cuthbert<sup>9</sup> Tunstall,\* ep'us, being at Commandem<sup>t</sup> with tharchbushoppe of Canterbury, at Lambethe, there dyed a professed Catholicke, and lyethe buried in the Church of Lambeth, where he was first maid Bushop.<sup>1</sup>

[Cuthbert Tunstall B<sup>pp</sup>, beinge deprieved of his B<sup>pp</sup>ricke by queene Eliz: was kept prisoner in the Archb<sup>pps</sup> house at Lambeth where hee dyed and was buried under a faire marble in the Parish Church of Lambeth where hee was consecrated B<sup>pp</sup> 40 yeares before. *Cos.*]

#### (XXIX. THE CENTRY GARTH.)

Att y<sup>e</sup> easte end of the said Chapter howse [At the south side of the quire, *Cos.*] there is a garth called y<sup>e</sup> centrie garth\* where all the p<sup>rs</sup> & mounckes was buried, in y<sup>e</sup> said garthe there was a vaulte all sett\* w<sup>th</sup> in of either syd w<sup>th</sup> maisō wourke of stone [free stonn, *Cos.*], & likewise at eyther end, & ou<sup>r</sup> y<sup>e</sup> myddes of y<sup>e</sup> said vault, there dyd ly a faire throwgh stone & at either syde of the stone was open [was a place open, *Cos.*] so that when any of y<sup>e</sup> mounck<sup>l</sup>, was buried Looke what bones was in his grave, they wer taiken when he was buried & throwne in y<sup>e</sup> saide vault w<sup>ch</sup> vault was maid for y<sup>e</sup> same purpose [to be a Charnell house to cast dead mens bones in,\* *Cos.*]

Also ther was dy<sup>u</sup><sup>l</sup> gentlemē of good wourship that was buried in y<sup>e</sup> said centrie garth, because they would be buried [they desyred to lye, *Cos.*] neare vnto y<sup>t</sup> holy mā S<sup>act</sup> Cuthb: and among<sup>l</sup> all other there was one gentlemā of (52) good worh (*sic*) cauled Mr. Rackett\* w<sup>ch</sup> was buried in y<sup>e</sup> said centry garth nigh vnto y<sup>e</sup> ix alters dour over against y<sup>e</sup> holy mā S<sup>t</sup> Cuthb: [S<sup>t</sup> Cuthberts shrine, *Cos.*] w<sup>ch</sup> had a faire toumbe over him & a fair white mble stone aboue

<sup>1</sup> "done amonges theme selves" at a joining of the paper.

Roll.  
c. 1600. y<sup>e</sup> said tounge, wheron was pictured very curiouslye y<sup>e</sup> pictur of y<sup>e</sup> said Mr. Rackett all in Brasse\* in his cote arm<sup>i</sup> w<sup>th</sup> his sword girdyd about him to his side, and at eu<sup>y</sup> corn<sup>i</sup> of y<sup>e</sup> said m<sup>i</sup>ble stone one of y<sup>e</sup> iiij evangelist<sup>l</sup> all in Brass likewise [cutt in brasse, *Cos.*]

There was an other gentleman called Mr. Elmden which was buryed in the said garth hard w<sup>th</sup>out the nyne alter Dure, [besides him, *Cos.*] w<sup>th</sup> a faire throwgh stone aboue hym: w<sup>th</sup> dy<sup>u</sup>se other gentlemē whiche was buryed there tyme out of memory all w<sup>ch</sup> ar now defaced & gone<sup>t</sup> [whose memoryes are now perished, *Cos.*]

Also in the saide place where all the Priors and Mounckes was buryed in auntyent tyme called the Centorie garth all which Prior<sup>s</sup>, when thei diede had eu<sup>y</sup> one a goodlie fair throwgh stone layd vpō their Tounbes or graves: Some of them of m<sup>i</sup>ble and some of free stone, [a tombestone either of marble or free stone, *Cos.*] which stones Deane Whittingh: did cause to be pulled downe [taken away, *Cos.*] and dyd breake and deface all such stones as had any pictures [of brass or other imagerie worke, *interlined*] or challices wrought vpō theme. And the Residewe he caried them all awaie, and did occupie theme to his owne vse & dide make a washinge howse\* of many of them [at the end of the Centorye garth, *Cos.*] for women Landerers to washe in, so that it cannott be decernyd at this p<sup>r</sup>sent that eu<sup>y</sup> any hath bene buried in the said Centorie garth yt is maid so plaine and streight [euen, *Cos.*] for he could not abyde anye auntyent monum<sup>t</sup>l, nor nothing that appteyned to any godlie Religiousnes or monasticall liffe. [by which act hee shewed the hatred that hee bare to the memories of his predecessors in defacing so rudely theire ancient and harmlesse monuments, *Cos.*]

### (XXX. HOLY-WATER STONES).

And also w<sup>th</sup>in the said abbei church of Durisme y<sup>e</sup>r was two Holy Water stones\* of fyne m<sup>i</sup>ble very artificially maide and gravē and bost w<sup>th</sup> hollowe Bosses vpō y<sup>e</sup> outer

\* A heading, "The Cloysters," here follows at a joining of the paper.

sydes of y<sup>e</sup> stones verie fynly & curiouslie wrowghte. Roll,  
c. 1600.  
The stone at y<sup>e</sup> north dor [of the church, *Cos.*] was a fair grete large one, the other at y<sup>e</sup> south dor was not halfe so great nor so large, but of y<sup>e</sup> same worke that y<sup>e</sup> other was of, (53) w<sup>ch</sup> two holie water stones was takē awaie\* by Deane Whittinghā & caryed into his kitching & put vnto pfayne vses: and ther stode during his liffe in w<sup>ch</sup> stones thei dyd stepe y<sup>e</sup>r beefe and salt fysh in havinge a conveiance in y<sup>e</sup> bottomes of them for letting furth y<sup>e</sup> water, as thei had\* when they weare in the church. And [after his death, *Cos.*] the great holie water stone is removed into the lower end of y<sup>e</sup> Deanes Buttrie where the Water Counditt is sett, & next vnto ye Wyne Seller, wher in now thei [that therein the seruants might, *Cos.*] wash and make cleane ther pott<sup>l</sup> and cuppes before they sve theme at y<sup>e</sup> table. The foote of y<sup>e</sup> said greater holie water stone was laid w<sup>th</sup>out y<sup>e</sup> church dor, and now yt is [was afterwards, *Cos.*] placed in y<sup>e</sup> earthe in Lambes shop y<sup>e</sup> black smyth\* vpō fframygaite brige end: and is there now to be sene.\*

Moreou<sup>r</sup> Mr<sup>is</sup> Whittinghā\* after the death of her husband toke awaie the lessor holie water stone out of y<sup>e</sup> Deanes kitching, and browght yt into her howse in y<sup>e</sup> bailye [north balye, *Cos.*; North Bailey, H. 44; old bayly (in Durham), L.; the (*blank*) Bayly, C.; North Baily, *Dav.*] & sett it there in her kitchinge, & also did carrye awaie dyūse grave stones, of Blewe nible & other throwgh stones, that did ly vpō y<sup>e</sup> pōrs & mounckes out of y<sup>e</sup> centrie garth when she buylded her house in the baley, w<sup>ch</sup> stones some of theme ar laid in y<sup>e</sup> Threshold of y<sup>e</sup> dores, and two great ones lyeth w<sup>th</sup>out the doures ou<sup>r</sup> against the waule before her dor [before her front stead, *Cos.*, H. 44], for the w<sup>ch</sup> facte she was complayned vpō and so laid those two w<sup>th</sup>out y<sup>e</sup> dour that before was maid wall fast w<sup>th</sup>in her house [w<sup>ch</sup> howse came after to<sup>r</sup> Mr. Jo: Barnes and after to Mr. Jo: Richardson who lived theire a longe season but in his tyme ther came an olde man w<sup>th</sup> comly gray hayres to begg an Almes, and lookeinge

\* From this point to the end of the extract the writing of MS. H. 45 is different.

Roll, c. 1600. aboute hym vpon y<sup>e</sup> Tombe stones w<sup>ch</sup> lay in y<sup>e</sup> court yard saide to y<sup>e</sup> pty y<sup>t</sup> came to hym that whilest those stones were theire nothings wolde prosper aboute y<sup>e</sup> howse and after di<sup>u</sup>s of his children & others dyed so he caused them to be removed into y<sup>e</sup> Abbey yard wher now they are\* but before y<sup>e</sup> Almes came to serve y<sup>e</sup> man he was gone and never seen after w<sup>ch</sup> saide howse is since sould by Mr. Jo: Richardson his grandchild to one Ambrose Myers,\* a Plommer. this is verified by di<sup>u</sup>s nowe livinge. H. 45.] Thus mai yo<sup>w</sup> se how godli thing<sup>e</sup>, which ar maid for y<sup>e</sup> vse of gods s<sup>u</sup>vice in y<sup>e</sup> church ar put now to pfayne vses, w<sup>ch</sup> were ordeyned affortyme for good & godly vses in y<sup>e</sup> church. [thus these sacred monum<sup>ts</sup> which were erected to continue y<sup>e</sup> memories of good men here on earth shee rased and abused them by imploying them to prophane vses. H. 44.] (54)

(XXXI. A SONG SCHOOL IN THE CENTORY GARTH.)\*

There was in y<sup>e</sup> Centorie garth in vnder y<sup>e</sup> south end of y<sup>e</sup> church, cauled ye south end of y<sup>e</sup> ix alters [in y<sup>e</sup> Sanctuary yard att y<sup>e</sup> backe syde of y<sup>e</sup> ix Alters, H. 45] betwixt two pillars\* adioyning to y<sup>e</sup> ix alter Dour, a song schoole buylded, for to teach vj children for to learne to singe for y<sup>e</sup> mayntenance of gods Divine s<sup>u</sup>vice in y<sup>e</sup> abbey church, w<sup>ch</sup> Children had there meat and there drinke of y<sup>e</sup> house coste amonge the children of thalmarie,\* w<sup>ch</sup> said schoole was buylded many yers since w<sup>th</sup>out memorie of man, before the suppression of y<sup>e</sup> house: and y<sup>e</sup> said schoole [was builded together with the church, and Cos.] was verie fynely bourded w<sup>th</sup>in Rownd about a mannes hight about y<sup>e</sup> waules and a long deske [did reache, Cos.] frōme one end of y<sup>e</sup> scoole to thother to laie there bookes vpō, and all the floure Bourded in vnder foote for warmnes, and long formes sett fast in y<sup>e</sup> ground for y<sup>e</sup> Children to sitt on. And y<sup>e</sup> place where y<sup>e</sup> m<sup>r</sup> did sitt\* & teach was all close bordede both behinde and of either syde for warmnes, And y<sup>e</sup> said m<sup>r</sup> was bownd [his office was to teach those 6 children to singe and Cos.] to plaie on y<sup>e</sup> orgains eu<sup>y</sup> p<sup>ri</sup>ncipall daie, when y<sup>e</sup> mounck<sup>e</sup>

did sing ther high messe & likewise at evinsong, but y<sup>e</sup> Roll, mounck<sup>l</sup> when thei weare at there mattens & s<sup>i</sup>vice at myd- c. 1600. nighte, thene one of y<sup>e</sup> said mounck<sup>l</sup> did plaie on the orgains themeselves & no other, so that y<sup>e</sup> m<sup>r</sup> was not bownd to plaie but on y<sup>e</sup> p<sup>i</sup>ncipall daies in y<sup>e</sup> high messe tyme & at evinsong as is afforsaide. Also y<sup>e</sup> m<sup>r</sup> of y<sup>e</sup> said Childrin had his chamber nyghe vnto y<sup>e</sup> said schoole a litle distant from it where he did live, having his meite & drinke in y<sup>e</sup> p<sup>i</sup>ors hall, emong<sup>l</sup> y<sup>e</sup> p<sup>i</sup>ors gentlemē\* and all his other necessities found of y<sup>e</sup> p<sup>i</sup>or & of y<sup>e</sup> house coste besyde<sup>l</sup>, vntill such tyme as y<sup>e</sup> house was suppress, and shortlie after because ther was no techinge in that scoule any long<sup>o</sup>, but tawght in an other place or scoule appointed for y<sup>t</sup> purpose, so that y<sup>e</sup> foresaid scoole in y<sup>e</sup> Centorie garth is clene gone to decaie and pulled downe that one cannot tell almost\* in what place yt did stand.

(XXXII.) The Cloysters.<sup>1</sup>

The xiiij<sup>o</sup> yere (*sic*) of y<sup>e</sup> Calland<sup>l</sup>\* of aprill ·DC·lxxxviij<sup>o</sup> [684, *Cos.* and H. 44, *wrongly*; 687, L., C., *rightly*] S<sup>a</sup>cte Cuthbert endyd his liffe, and was buried in Holy Eland (where he was buship iij<sup>o</sup> yeres) in S<sup>a</sup>cte Peters church, (55) by y<sup>e</sup> alter of y<sup>e</sup> east syde in a grave of stone that was for hime maid to be buried in, & also xj<sup>o</sup> yere after that he had bene beryed & lyne there, in S<sup>a</sup>cte Peters church in Holy eland, he was taken out of y<sup>e</sup> ground the xiiij<sup>o</sup> of the calland<sup>l</sup> of aprill in y<sup>e</sup> same Callend<sup>l</sup> that he dyed in, whole lying like to a mā sleping, being found saife & vncorrupted & lyeth waike,\* and all his masse clothes saife & freshe as they weare at ye first houre that they weare put on him, and inshryned him in a fereture light\* [a little, *Cos.*, H. 44, L., C., *Dav.*<sup>2</sup>] aboue the pavement, and there he stode many aday, he was anckor xiiij<sup>o</sup> yere, also he was mouncke xxxviij<sup>o</sup> yere and after xiiij<sup>o</sup> yeares abbot.

[he is said to be descended\* of the blood Royal of the MS. L., kings of Ireland, being son of one Muriardach and 1656. Sabina his wife, that was daughter unto a King there,

<sup>1</sup> Below this heading, at a joining of the paper, "When Sacte Cuthb: was taiken vp at chester by aven," erased.

<sup>2</sup> Omitted in later editions.

MS. L., he was brought up in the Abbey of Mailros,\* first  
 1656. under (his predecessor) Eata, and afterwards under Boisill, who succeeded Eata there, after the death of Boisill, he was made Abbot of that Monastery which he ruled with great care and sincerity, he was Anchor thirteen yeares, also he was Monk thirty seven yeares, and Abbot fourteen yeares. Also in the year 855 Eardulf being Bpp, at which time certain Danes and Pagan Infidels of sundry other nations invaded and destroyed the Realm of England in diverse places, and after a certain space Halden King of the Danes with a great part of navy, and army of the infidells arrived in Tinmouth haven intending to sojourn there all the winter Season following, and in the next summer he meant with all his power to invade spoil and destroy the County of Northumberland whereof when Eardulf the Bpp had intelligence he with all his clergie and people after long consultation had among themselves, what course was to be taken in that extremity, for eschewing the barbarous cruelty of the savage and merciless Infidells, and in the end calling to memory the words and monition delivered by S<sup>t</sup> Cuthbert to his brethren a little before his departure out of this life (who amongst other wholesome counsellis and godly admonitions then delivered and uttered these or the like words, viz. If you my brethren shall be at any time hereafter, urged or constrained unto one of the two extremities following, I do much rather wish, and choose that ye shall take my bones up, and flie from these places, and take your place of abode, and stay, wheresoever Almighty God shall provide for you, than by any means to submit yourselves to the yoke and servitude of wicked schismaticq<sup>l</sup>, which words he then spake, by the spirit of Prophetie foreseeing the perills of the times to come. L., C., *Dav.*]

Roll, And also Buship Eardulfe and abbott Edrede\* (56)  
 c. 1600. did taike, Carry, & beare awaie y<sup>e</sup> bodie of Sacte Cuthb: frome Holy Eland southward, and fledd vij<sup>e</sup> yere from towne to towne for y<sup>e</sup> great psecuc'on & slawghter of the panymes & Danes; and mē of y<sup>e</sup> shire\* when they sawe that Sacte Cuthb: bodye was gone they leift there land<sup>l</sup> & there good<sup>l</sup> & followed after; & so y<sup>e</sup> bush: y<sup>e</sup>

abbott, and the reste, being weiry of travellinge thought Roll,  
c. 1600. to haue stowlne awaye & caried S<sup>a</sup>cte Cuthb: body into Ireland for his better saiff<sup>t</sup>ie, and being vpō y<sup>e</sup> sea in a shippe, was by myricle m<sup>i</sup>veilous by iij<sup>o</sup> waves of water was turned into bloode.\* The shippe that they weere in, was drevē back by tempest & by y<sup>e</sup> mightie powre of god (as it should seame) vpō y<sup>e</sup> shore or land. And also y<sup>o</sup> saide shippe that they weere in (by y<sup>e</sup> grete storme & strong Raging walls of y<sup>e</sup> sea as is aforesaid) was turned on y<sup>e</sup> one syde, and ye booke of y<sup>e</sup> Holie Evangelist<sup>l</sup>\* fell out of y<sup>e</sup> ship into y<sup>e</sup> bottom of y<sup>e</sup> sea, the w<sup>ch</sup> booke being all adorned w<sup>th</sup> gould & p<sup>r</sup>sious stones of y<sup>e</sup> out syde, & they being all troubled w<sup>th</sup> great sorrowe for ye losse of y<sup>e</sup> said booke, one Hunred<sup>o</sup> being admonished and co<sup>m</sup>maunded by y<sup>e</sup> visiō of S<sup>a</sup>cte Cuthb: [appearinge, *interlined*] to seeke y<sup>e</sup> booke that was loste in y<sup>e</sup> sea, iij<sup>o</sup> myles & more frō y<sup>e</sup> land, & as they weere admonishede they found y<sup>e</sup> booke much more bewtifull than it was before\* both in l<sup>r</sup>es & leaves excelling y<sup>e</sup> vtter bewtie of y<sup>e</sup> cover, being nothing blemys<sup>h</sup>ed by y<sup>e</sup> water, as thoughe it had been towched by so<sup>m</sup>e heavenly powere. And also by the foresaid visiō of S<sup>a</sup>cte Cuthb: [being vpon the shore, *interlined*] they sawe a bridle hinging in a tree, & lookynge aboute hym he dyd see a read horse\* w<sup>ch</sup> cu<sup>m</sup>nyng toward<sup>l</sup> him, by gods p<sup>r</sup>visiō dyd offer him selfe to be brydled, to ease y<sup>e</sup>r travell in cariage of the beare wherein S<sup>a</sup>cte Cuthbt: bodie laide.

And then they went w<sup>th</sup> him to crake mynster & Rested there iij<sup>o</sup> monthes w<sup>th</sup> his body and afterward brought him to chester [Cuneagecester (now called Chester in the streat), L., C., *Dav.*] the yeare of y<sup>e</sup> incarnac'on ·CCCCCCCC· lxxxij<sup>o</sup> from S<sup>a</sup>cte Cuthbt<sup>l</sup> daie at least ·C·xxvi<sup>o</sup> past since Aldun<sup>o</sup> fledde away w<sup>th</sup> y<sup>e</sup> bodie of S<sup>a</sup>cte Cuthb\*: when it had lyne at chester ·C·xii<sup>o</sup> yere for y<sup>e</sup> great psecuc'on & Robbing & spoiling of y<sup>e</sup> panemes or Danes, and fled to Rippon w<sup>th</sup> his body [to lye by the bodye of holy St Wilfride, *Cos.*], [and w<sup>th</sup>in iij<sup>o</sup> monthes]<sup>1</sup> there warres dyd seas, [& then]<sup>2</sup> cumynge back againe when all was

<sup>1</sup> "When" erased, and these words interlined.

<sup>2</sup> Over "&" erased.



Roll, c. 1600. in quietnes thinkinge to haue browght hime back to chester againe, & cuminge w<sup>th</sup> hime on y<sup>e</sup> east syde of Durh<sup>m</sup>, to a place called Warde Lawe,\*<sup>1</sup> they could no further beare him,

[They could not with all their force remove his body from thence, which seemed to be fasten'd to the ground. *Dav.*]

(57) [for that the Chariott wherein the holy Corps was carried miraculously stood unmoveable either by the strength of man or beast. L., C.]

the Buship & y<sup>e</sup> people fasted iij<sup>o</sup> daies, and praied to god w<sup>th</sup> great Reuence & devoc'ō to knowe from god what they shoulde doe w<sup>th</sup> him, and Revelac'on had they to carry him to Dunhome,

[and revelation had they (being revealed to one Eadmer a vertuous man) to carry him to Dunholm (which is compounded of two Saxon words, Dun signifying an hill, and Holm an Island in a river (and there he should receive a place of rest) and as they were going, etc. L., C.] and as they weare going they had intelligence by a womā lacking her kowe\* where y<sup>t</sup> Dunhome was, and streight way they brought hime to that place of Dunhome myriculously in y<sup>e</sup> yere of o<sup>ur</sup> Lord DCCCCXCv. where there was nothing but a great Rush of thornes\* and other thick wood<sup>l</sup> growinge, and there for to reaste and Remayne for no further they could cary him. And there they buylded a litle chappell of wand<sup>l</sup>\* [and bowes of trees, L., C.] & ther in they him layd or sett vntill such tyme as a better kirke was buylded. The Buship came w<sup>th</sup> y<sup>e</sup> corse, and with all his force dyd wourship it, also he fynes y<sup>e</sup> place ther defensable w<sup>th</sup> thick wood<sup>l</sup> & great Rushes as is aforesaid, vntill Vthred earle of northumberland caused all the Countrey to taik in hand to hewe & cute downe all y<sup>e</sup> woode that there was growing to make yt inhabitable & then y<sup>e</sup> buship beganne to worke, and buylde, & to make a mykle kirke of stone, and whels it was in makinge frome y<sup>e</sup> Wandyd kirke or chapell they brought y<sup>e</sup> body of that

\* Warden-law, L.; Wardlaw, *Dav.*; Wardenlawe, C., Hunter's and Sanderson's editions.

holie mā Sacte Cuthb't: & translayted him into an other White Kirke so called,\* & there his body Remayned iiij<sup>o</sup> yeares, while y<sup>e</sup> more kyrke\* was buylded, then the Buship Aldun<sup>9</sup> dyd hallowe y<sup>e</sup> more kyrk or gret kirke so called before y<sup>e</sup> kallend<sup>l</sup> of September, & translated Sacte Cuthb: body out of y<sup>e</sup> white kirke into y<sup>e</sup> great kyrke as sone as y<sup>e</sup> great kirke was hollowed (*sic*) to more worship then before. / Also Aldun<sup>9</sup> dyd ordayne & make y<sup>e</sup> buship sea to be onely ther in Durh<sup>m</sup> contynewally for eu<sup>l</sup>. King Oswald & aydane first beganne the bushipes sea in Holy Eland<sup>r</sup> from y<sup>e</sup> w<sup>ch</sup> tyme ·CCC·lxj<sup>o</sup> to y<sup>e</sup> cu<sup>m</sup>yng<sup>e</sup> of Aldun<sup>9</sup><sup>2</sup> who ordanyd the bushipes sea of Durh<sup>m</sup>, frō y<sup>e</sup> tyme that Sacte Cuthbt: passed out of this world<sup>3</sup> frō thence it was ·CCC·ix<sup>o</sup> yeares & then Aldun<sup>9</sup> depte<sup>d</sup> hence out of this world iiij<sup>o</sup> yeres after\* y<sup>t</sup> he had founded & stablished y<sup>e</sup> bushipes sea. The buyldinge & first foundinge of y<sup>e</sup> abbei church in Durh<sup>m</sup> y<sup>t</sup> now is was in y<sup>e</sup> yere of o<sup>l</sup> Lord<sup>4</sup> ·M·xxij<sup>o</sup> yeres paste,\* by Bushippe Will'm and Prio<sup>r</sup> Turgott\* w<sup>th</sup> all y<sup>e</sup> mounk<sup>l</sup>, w<sup>ch</sup> caused y<sup>e</sup> old church buylt by Aldun<sup>9</sup>\* to be pulled downe, & buylding it anewe begi<sup>n</sup>ing at y<sup>e</sup> first floore. Thei weare y<sup>e</sup> first y<sup>t</sup> laid y<sup>e</sup> first foundac'on of y<sup>e</sup> (58) stones in y<sup>e</sup> ground woorke where y<sup>e</sup> grete abbey church is nowe founded [and builded, L., C.] Bushippe Will'm caused to make all y<sup>e</sup> great kirke & caused y<sup>e</sup> mounk<sup>l</sup> dalie for to woorke at it out of service tyme. The buship ordeyned before y<sup>e</sup> people p<sup>o</sup>r Turgot to be Asdeacon [Archdeacon, Cos., H. 44, L., C., and edd.] before he dyed, & also his vicar generall. And y<sup>e</sup> foresaid buship Wyll'm did place y<sup>e</sup> mounck<sup>l</sup> of Jarowe & Wermouthe being of St Benedict<sup>l</sup> order in y<sup>e</sup> Rowmes of y<sup>e</sup> Cannons for ther evill & nawghtie livinge. And when y<sup>e</sup> abbey church was buylded & finished\* then was he taikē vp out of thother church called y<sup>e</sup> White church,\* & translaited & browght into y<sup>e</sup> said Abbey church, being inshryned aboue y<sup>e</sup> ground of iiij<sup>o</sup> yerd<sup>l</sup> highte in a most Sumptuous & goodlie shrine aboue y<sup>e</sup> high alter called y<sup>e</sup> fereture.\* And y<sup>e</sup> booke of y<sup>e</sup> holie Evangelest w<sup>ch</sup> was lost in y<sup>e</sup> sea\* as is aforesaide,

Roll,  
c. 1600.

<sup>1</sup> A.D. 635.

<sup>2</sup> A.D. 995.

<sup>3</sup> A.D. 687.

<sup>4</sup> A.D. 1093.

Roll, was p̄served & kept in y<sup>e</sup> said monasticall or abbey church  
c. 1600. of Durh<sup>m</sup> where y<sup>e</sup> bodie of holie St Cuthb: doth lie as a  
place most worthie of so p̄syous a booke browghte to light  
again thorowgh his Revelac'on.\*

(XXXIII. THE CLOISTERS. SAINT CUTHBERT'S TOMB).

And there was maide a faire toumbe of stone\* in y<sup>e</sup> cloyster garth, a yerde hight frō y<sup>e</sup> ground where y<sup>t</sup> holie mā was first browghte to & laide, [when he was translated owte of the White Church to be laide in y<sup>e</sup> Abbey Church, H. 45] & a faire great broad playne throwghe stone layd aboue y<sup>e</sup> said toumbe. Then afterward was there a goodlie & verie large & greate thicke Imadge of stone, beinge y<sup>e</sup> picture of y<sup>t</sup> holie mā S'cte Cuthb: verie fynely and curiouslye pictured & yrowghte in y<sup>e</sup> saide stone w<sup>th</sup> paintinge & giltinge m̄veilous bewtifull & excellent to beholde in forme & fashiō as he was accustomed to saie masse w<sup>th</sup> his myter on his head & his croisier staff in his hand. And y<sup>e</sup> said picture was caried & laid aboue y<sup>e</sup> said toumbe of stone: y<sup>t</sup> was rered vp of either syde & at both end<sup>l</sup> aboue y<sup>e</sup> said stone wourke verie close w<sup>th</sup> wood stanchels y<sup>t</sup> a mā coulde not haue gotten in his hand betwixt one stanchell & another, but haue looked in & sene y<sup>e</sup> picture of y<sup>t</sup> holie mā St Cuth: lyinge therein, and coued ou<sup>l</sup> aboue all verie fynely & closlie w<sup>th</sup> lead like vnto a litle chappell or church w<sup>ch</sup> did stande contynewallie vnto y<sup>e</sup> suppressiō of y<sup>e</sup> house, as a memorie and speciall monum<sup>t</sup>\* of y<sup>e</sup> first cu<sup>m</sup>yng of that holie mā St Cuth: being onely maid (59) & placed y<sup>er</sup> to y<sup>t</sup> end, w<sup>ch</sup> did stand in y<sup>e</sup> cloister garth ou<sup>l</sup> against y<sup>e</sup> ploure dour where thorowgh y<sup>e</sup> mounckes was caried to be buried w<sup>ch</sup> is now maid a Registr<sup>r</sup> house,\* and also it did cōtynue to y<sup>e</sup> suppressiō of y<sup>e</sup> house as is aforesaid & after vnto y<sup>e</sup> tyme of Deane Horne & thē he caused y<sup>e</sup> said monum<sup>t</sup> to be pulled down & converted y<sup>e</sup> lead<sup>l</sup> & all to his owne use. & y<sup>e</sup> said Image of St. Cuth: was sett on y<sup>e</sup> one syde against y<sup>e</sup> cloister wall ou<sup>l</sup> annenst y<sup>e</sup> pler dor as y<sup>ei</sup> go thorowgh into y<sup>e</sup> Senturie Garth: & after when Whittinghā came to be deane he caused y<sup>e</sup> saide Image to be defaced &

broken all in peaces, to thintent that there should be no memory nor token of that holie mā Sacte Cuthbert w<sup>ch</sup> was sent & browght thether by y<sup>e</sup> powre & will of almightie god w<sup>ch</sup> was y<sup>e</sup> occasiō of y<sup>e</sup> buylding of the sayde monasticall Church and House where they haue all there living<sup>l</sup> and coīmodities to lyve on at this daie.

[Although he was sent by mervile from god & by whose meanes ther was soe great revenues geiven to y<sup>e</sup> Church. And now all wholly taken away & y<sup>e</sup> Church and all therto ready to come downe. And in y<sup>e</sup> first yeare of King Edw: y<sup>e</sup> 6th ther was certaine comm<sup>rs</sup>\* apoynted to deface all Popishe ornam<sup>ts</sup> in pishe churches whose names were Docto<sup>y</sup> Harvy and Docto<sup>y</sup> Whitby\* who did deface a goodly & rich Shrine in St Nicholas church called Corpus Christi Shrine\* w<sup>ch</sup> Docto<sup>y</sup> Horne\* did treade and breake in peices w<sup>th</sup> his feet w<sup>th</sup> many other ornament<sup>l</sup>. H. 45.]

Roll,  
c. 1600.

MS. H. 45.  
c. 1655.

#### (XXXIV. THE CLOISTERS.<sup>1</sup>)

[The 13th day of the Kalends of Aprill 684, [687, *note by Dr. Hunter\**] St Cuthb. ended this life and was buried in St. Peters church in the holy Island, where he BPP 3 yeares) in a graue of stone that was made on purpose for him to bee buried in. And 11 yeares after hee was taken out of the ground the 13th of the Kalends of Aprill in the same Calends that hee dyed, and his bodye was found safe & uncorrupt and lyinge like one asleepe, with all his masse cloathes safe and fresh as they were at the first when they were put on him, at which time they enshrined him in a feretor a little aboue the pauement of the church where hee lay a long space. And after(60)ward Eardulphus BPP and Abbot Eadred about the yeare 890 did carrye away his bodye from holy Island southward, and fled with it 7 yeares from towne to towne, because of the great persecutions and slaughters w<sup>ch</sup> were made by the painims and the Danes. And the men of that Iland when they sawe that the body of theire holy Saint was gone, they left

MS. Cos.,  
c. 1620.

<sup>1</sup> The two preceding Chapters or Sections as they stand in the MS. Cosin afford so many important additions and various readings that they are here subjoined at length. They are almost the same in H. 44 and in the editions. But MSS. L. and C., on the whole, correspond with the Roll.

MS. Cos.,  
c. 1620. theire land, and goods, and followed after him, and the B<sup>pp</sup> and the Abbott and the rest beinge wearyed with their dangerous trauell, thought to haue stollen away and to haue carryed the body of theire holy S<sup>t</sup> along with them into Ireland hopinge there to bee safe and quiet, and beinge uppon the sea in a shipp 3 waues miraculously were turned into bloud and the shipp was driuen back by tempest unto the shore againe and by the boysterous windes and raginge waues it was turned on the one side, and the booke of the holy Euangelists (curiously written and adorned with gold and pretious stones on the couer) did fall out of the shipp into the bottome of the sea, w<sup>ch</sup> disaster did sore perplex and afflict them, but S<sup>t</sup> Cuthbert beinge loath to see his honourers so sore troubled and so full of sorrow, did appeare in a uision unto one Hundredus and co<sup>m</sup>manded him that they should seeke diligently for the booke uppon the coastes there aboutes, where they found it 3 miles from the sea shore Cast (as it seemed) by the force of some waue and carried thither by the uiolence of some happye gale of winde or by some diuine power for the comfort and confirmation of these faintinge monkes in theire religious wors<sup>p</sup> of Saint Cuthb: w<sup>ch</sup> holy booke was far more beautifull and glorious to looke uppon both within and without then it was before, beinge nothinge blemished with the salt water, but polished rather by some heauenly hand, w<sup>ch</sup> did not a little increase theire ioy, but beinge wearyed with the seekinge of that booke, and with beeringe about S<sup>t</sup> Cuthberts bodye (see againe the compassion of theire saint) hee presented to their eyes a bridle hanginge upp in a tree, and a redd horse runninge towards them, w<sup>ch</sup> did offer himselfe to bee bridled and to ease theire paines in caryinge of the chest wherin S<sup>t</sup> Cuthberts body was laid, uppon w<sup>ch</sup> horse they caryed him to Crake minster, and rested them 4 moneths, and from thence brought him to Chester Anno Do: 887: [833, *in marg. by Hunter*] where they remained 113 yeares duringe the rest of the time of the Danes warrs, in the end wherof Aldwinus then B<sup>pp</sup> fledd with S<sup>t</sup> Cuthberts body to Rippon to lye by the bodye of holy S<sup>t</sup> Wilfride, but 4 moneths after theire ariuinge at Rippon, the Danes warrs did cease, and then

intend(61)inge to bringe him backe againe to Chester, and cominge with him on the east side of Durhā to a place called Ward-lawe they could not with all their force remoue his bodye from thence w<sup>ch</sup> seemed to bee fastened to the ground, which strange and unexpected accident wrought great admiration in the harts of the B<sup>pps</sup> monkes and their associates, and erg,<sup>1</sup> they fasted and prayed three dayes with greate reuerence and deuotion, desiring to know by reuelation, what they should doe with the holie bodye of Saint Cuthb: w<sup>ch</sup> thinge was granted unto them, and therin they were directed to carrye him to Dunholmne, but beinge distressed because they were ignorant where Dunholme was (see their good fortune) as they were goinge a woman that lacked hir Cowe did call aloude to hir companion to know if shee did not see hir, who answered with a loud uoyce that hir Cowe was in Dunholme (a happye and heauenly Eccho to the distressed monkes, who by that meanes had intelligence that they were at the end of their iourney) where they should finde a restinge place for the body of their honoured saint, and theruppon w<sup>th</sup> great ioy, and gladnesse brought his body to Dunholme, Anno Domini 999 [*Hunter in marg.* 995], w<sup>ch</sup> was inculta tellus a barbarus and rude place replenished with nothinge but thornes and thick woods saue only in the midst where the Church now standeth which was plaine and commodious for such a purpose, where they first builded a little Church of wands and branches wherin they did lay his body (and thence the church was afterwards called bough church\*) till they did build a more sumptuous church, wherin they might inshrine him, which they assayed to doe with all their power, Vthred Earle of northumberland aidinge them, and causinge all the cuntry\* to cutt downe the wood and thorne bushes w<sup>ch</sup> did molest them, and so made all the place where the citey now standes habitable and fitt to erect buildinges on, which gaue great encouragement to Alwinus the B<sup>pp</sup> to hasten the finishinge of his church, w<sup>ch</sup> accordingly did, and then did translate S<sup>t</sup> Cuthberts body from the wanded

MS. Cos.,  
c. 1620.

<sup>1</sup> So in MS., for *ergo*.

MS. Cos., [or bowg,<sup>1</sup> *interlined*] church, to the white Chapell (for so  
c. 1620. it was called) which hee had newly built, w<sup>ch</sup> was a part\* of  
the great church, w<sup>ch</sup> was not yett finished where it lay 4  
yeares, but after the great church was finished and conse-  
crated uppon the 20<sup>th</sup> of september hee translated his  
bodye out of the white Chappell into the great Church  
which hee made a Cathedrall erectinge his B<sup>pps</sup> sea at  
Duresme (where it still remaineth) about 377 [*Hunter in*  
*marg.* 361] yeares after it was first founded in the holy  
Iland by St Aidaine, and saint Oswald w<sup>ch</sup> was (62) Anno  
Dom: 635; and 333 [*Hunter in marg.* 309] yeares after  
the death of St Cuthb: w<sup>ch</sup> was Anno Dom: 684: [*read*  
687] w<sup>ch</sup> s<sup>d</sup> Aldwinus B<sup>pp</sup> dyed 3 [*read* 23]<sup>2</sup> yeares after hee  
had founded his B<sup>pps</sup> sea in Duresme, and finished his Cathed-  
rall church in the yeare 1020. w<sup>ch</sup> church was famous  
with the succession of six B<sup>pps</sup> in it. But Williā Carlipho  
beinge not well content with the smalnesse and home-  
linesse of that buildinge did pull it all downe 76 yeares  
after Aldwinus had finished it: and in stead thereof did  
erect the magnificent and famous buildinge which is now  
to bee seene, Malcolme kinge of Scotts, Turgott then prior  
of the church, and himselfe lyinge the first 3 stones in the  
new foundation uppon the 30 day of July (as some say)  
or uppon the 11 of August (as others affirme) Anno Domi:  
1093; [For which famous work,\* *Anthony Beak* (one of his  
Successors) with a great sum of Money got him to be  
Canoniz'd, *Dav.*] and caused the monkes to labour in that  
holy worke all the daye longe excepting onely meale times  
and times of prayer, [king Malcolme being the chief  
benefactour in the building thereof, L., C., *Dav.*] and  
appointed Turgott then prior to bee his Archdeacon, and  
Vicar generall within his diocesse, and goinge to Rome  
two yeares before his death hee obtained license of pope  
Gregory the 7<sup>th</sup> to remoue the monkes w<sup>ch</sup> were at  
Wermouth and at Jarrow, w<sup>ch</sup> were of the order of St  
Benett to his church at Durhā, where hee placed them in  
the roomes of the Cannons, w<sup>ch</sup> hee expelled for their  
lewd and lazy liues, but hee did not liue to see his church

<sup>1</sup> Reading doubtful; H. 44 and editions have "bough."

<sup>2</sup> See note on page 67.

finished for he dyed A. D: 1095 two yeares after hee had laid the foundation, And Ranulph Flamberd his successor fauouringe and with all his might furtheringe so good a worke did in the 29 yeares that he was B<sup>pp</sup> build the s<sup>d</sup> church from the foundatiō allmost to the coueringe, but it was not fully finished till the time that Nicholaus Farnam was B<sup>pp</sup> and Thomas Melscome<sup>t</sup> was prior, which two good men did arch it ouer\* A<sup>o</sup> 1242 and lye buried both under one stone\* in the chapter house but longe before the church was finished, the body of S<sup>t</sup> Cuthb: was translated againe, out of y<sup>e</sup> cloyster garth where Williā Carlipho B<sup>pp</sup> had made him a verye sumptuous tombe to lye in when he remoued him out of the old church w<sup>ch</sup> Aldwinus built for him, w<sup>ch</sup> was then taken downe that this faire church now extant might bee erected in the same place where that old church was, In w<sup>ch</sup> new church was builded a faire and sumptuous shrine, about 3 yards from the ground on the back side of the great Altar w<sup>ch</sup> was in the east end of the quire, where his body was solemnly placed in an iron chest\* (63) within the s<sup>d</sup> Shrine, where it lay quietly without molestation till the suppression of the church (as is aboue related) and the booke of the 4 Euangelists w<sup>ch</sup> fell into the sea, and was so miraculously brought to land, and found againe was laid on the great Altar as a fitt monument to preserue the memory of so great a S<sup>t</sup>. And at the west end of the church Hugo Pudsey B<sup>pp</sup> of Durhā and Earle of Northumberland [King *Stephen's* nephew,\* *Dav.*] did build a uery faire chappell which hee dedicated to the uirgin mary, [and was called the *Galilee*, or our Lady's Chappel, but now simply called the *Consistory*,\* *Dav.*] and there in a siluer Caskett gilt with gold hee laid the bones of uenerable Bede, and erected a costly and magnificent shrine ouer it (as aboue is declared).\* [He also Founded the Priory of *Finkley*,\* in honour of S<sup>t</sup> *Gordrick* the Hermite. He Founded also the Hospitall of *Allerton*,\* and the famous Sherburne-Hospital,\* near *Durham*. He built also *Elvet-bridge* over the *Weer*, with two Chappels\* upon it. He also built both a Mannor,

MS. Cos.,  
c. 1620.

\* Should be "Melsonby." "Melscomb," H. 44; "Melscome," *Dav.*; "Melsonby," H. editions and Sanderson.



MS. Cos., and Church at *Darlington*\*; and he bought of King *Richard* the First the Earldome of *Sadberge*\* for his Successors. *Dav.*] And because those holy Bishops and Monkes woold not bee vnmindfull of the least fauour which was done for them, and for the honour of theire holy St, Aldwinus on the out side of his Church,\* and Ranulph Flambard, accordinge to the intencion of Williā Calipho the founder) did erect a monument [made the Pourtraiture, *Dav.*] of a milke maide milkinge hir kowe,\* on the outside of the north-west turrett of the nine altars, at the buildinge of the new church, in a thankfull remembrance of that maide which so fortunately in theire great perplexitye directed<sup>1</sup> them to Dunholme where the body of theire great saint was to rest untill the resurrection, which monument though defaced by the weather) to this day is there to bee seene. *MS. Cosin.*]

[XXXV.] [The discription of the tombe w<sup>ch</sup> William Calipho erected for St Cuthbert in the Cloyster garth till a faire shrine might bee made in his new church wherin hee might be inclosed.

Williā Carlipho B<sup>pp</sup> of Durham before hee tooke downe the old church builded by B<sup>p</sup> Aldwinus did prepare a faire and beautifull tombe of stone in the cloyster garth a yeard high from the ground, where St Cuthb: was laid untill his shrine was prepared for him in the new church that now is, ouer which tombe was layd a faire and comely marble, but when his body was translated to the feriture wher it was (64) inshrined in honour of him, they made a goodly large and curious Image of marble representinge St Cuthbert, in that forme in w<sup>ch</sup> he was wont to say masse, with his miter on his head and his Crosier staffe in his hand, and his other uestments uery curiously engrauen on the s<sup>d</sup> marble w<sup>ch</sup> after his body was inshrined in the new church) was placed<sup>2</sup> aboue the s<sup>d</sup> tombestone, and round about the s<sup>d</sup> tombstone both at the sides and at either end was sett upp neate stanchells

<sup>1</sup> MS. has "perpexitye," and seems to have "directem."

<sup>2</sup> "Was placed" is repeated in the MS.

of wood, ioyned so close that one could not put in his hand betwixt one and other but might onely looke in and see that exquisite picture w<sup>ch</sup> laid within them, and was couered aboue with lead like unto a chappell, w<sup>ch</sup> comely monument did stand in the Cloyster garth (till the suppression of the Abbey) ouer against the parlour dore through w<sup>ch</sup> the monkes were caryed into the Centrye garth to bee buried w<sup>ch</sup> Parlour is now turned into a storehouse and a roome made aboue it for the registers office, But shortly after the Abby was suppress, deane Horne tooke downe that faire and ancient monument, and conuerted the leads and wood and stone thereof to his owne use yet left the Image of S<sup>t</sup> Cuthbert perfect and sett it on the side of the cloyster wall against the said parlour dore through which the monks went into the centrye garth, But when deane Whittinghā did beare authoritie in this church, hee caused that Image, as hee did many other ancient monuments) to bee taken downe and broken in peices beinge religiously loath (as it should seeme) that any monument of S<sup>t</sup> Cuthbert, or of any man (who formerly had beene famous in this church and great benefactors thereunto, as the priors his predecessors were) should bee left whole and undefaced, in memorye or token of that holy man S<sup>t</sup> Cuthbert, w<sup>ch</sup> was sent and brought thither by the power and will of allmightie god, which was the occasion of the buildinge of the s<sup>d</sup> monasticall church and house where they haue all theire liuinges and cõmodities to liue on at this day.  
*MS. Cosin.*]

(XXXVI. THE CLOISTER.) The east Alley.

And also yt was long & many yeres after or [euer, *Cos.*] Roll, the cloyster was buylded vnto y<sup>e</sup> tyme of Buship Skirley c. 1600. (65) [Skirlawe, *Cos.*] and Bushop Langley,\* who were y<sup>e</sup> first founders

[And also it was long and many yeares after on (*sic*) MS. L., the Cloyster unto the time of Bpp. Walter Skirlam (*sic*) 1656. who was first consecrated Bpp. of Litchfield, he satt there one year and was translated to Wells, there two yeares,

MS. L., and in September 1388 removed to Durham, he gave  
 1656. towards the building the Cloyster two hundred pound in his life time, and four hundred pound in his will (he bestowed also two hundred and twenty pound in building the Dirivatory\*) he satt Bpp. of Durham 18 yeares, and died in the beginning of the year 1406, and after him Thomas Langly Bpp. gave to the building of the said Cloisters 838*li.* 17*s.* 0*b.* so that these two Bishoppes were the first founders L., C., Harl., *Dav.*]

Roll, & buylders of y<sup>e</sup> said Cloyster and dyd bear all y<sup>e</sup>  
 c. 1600. charges of the buylding and workmanship of y<sup>e</sup> said worke and was the first that dyd cause from y<sup>e</sup> cloister dour to y<sup>e</sup> church dour to be sett in glasse in y<sup>e</sup> wyndowes y<sup>e</sup> hole storie & myricles\* of that holie mā Sacte Cuthb: from y<sup>e</sup> daie of his Nativitie & birth vnto his dyinge daie, and ther yow should haue sene and beholden his mother lying in her child bedd [and how that, *Dav.*] after she was delyu<sup>e</sup>d, the brighte beames\* dyd shyne frō heavē vpō her & vpō y<sup>e</sup> child where he did lye in y<sup>e</sup> Cradle, that to eu<sup>y</sup> mans thinking y<sup>e</sup> Holie ghoste had over shadowed hime: for eu<sup>y</sup> one that did se yt [sitt, *Cos.*] dyd thinke that y<sup>e</sup> house had bene [set, *Cos.*] all on fyre, y<sup>e</sup> beames dyd shine so bright ou<sup>e</sup> all y<sup>e</sup> house both w<sup>th</sup>in & w<sup>th</sup>out: and also y<sup>e</sup> Bushop baptized y<sup>e</sup> childe & did call him Mullocke [hullocke or Yullocke?, *Cos.* ; *Yullock*, *Dav.*] in the Irishe tounge ; the w<sup>ch</sup> is in Inglishe asmuch as to saie Cuthbert,\* the foresaid Bushops name who baptized and [who, *etc.*, *interlined over that, erased*] had y<sup>e</sup> keapinge of y<sup>e</sup> vertuouse and godly childe is called Vgeni<sup>9</sup>, y<sup>e</sup> name of the Citie that ye childe Sacte Cuthbert was baptized in is called Hardbrecins\* [hard brecumb, *Cos.*], for he was blessed of god evin frō his mothers wombe so<sup>t</sup> that eu<sup>y</sup> miracle that he did after frome his Infancye was sett there by it selfe, & in vnder eu<sup>y</sup> miracle there was Sertain verses\* sett furthe in latten that dyd declare the content<sup>t</sup> and meaning of eu<sup>y</sup> miracle and storie by yt selfe in most excellent coulered glasse, most artificiallye sett furth and curiouslie [marueilouslye,

\* "blessed" — "wombe so" repeated on joining of paper.

*Cos.*] wrowght being lyvelie to all y<sup>e</sup> beholders thereof, and the storie w<sup>ch</sup> was in the wyndowes there, was onely sett vp in y<sup>t</sup> place by y<sup>e</sup> charges of thes two godly and well disposed Bushopp<sup>l</sup> to be annexed and adioyned w<sup>th</sup> the said toumbe\* in y<sup>e</sup> cloister garthe [in, *etc.*, *interlined*], & his picture thervpō most lyvely to beholde to be a memoriall of y<sup>e</sup> said holie man S<sup>a</sup>cte Cuthb: that eūy one that came thorowghe the Cloyster mighte se all his liffe and myracles from his birth & Infancy vnto his dying day, and he was Coīmed of a p<sup>r</sup>ncelie Raice\*, ffor his father was prynce & his mother a princes dowghter, as may a peare by y<sup>e</sup> history at large. And after in kyng Edward tyme [vj<sup>o</sup>., *interlined*] this story was pulled downe by Deane Horne & broken all to peces, for he might neu<sup>l</sup> abyde any auncient monum<sup>t</sup>l<sup>e</sup>, actes, or deades, that gave any light of godly Religion.

Also ther is in y<sup>e</sup> said Cloist<sup>r</sup> aboue hed, (in sellering in Wainscot,<sup>1</sup>) certaine Bushopp<sup>l</sup> armes\* and noble mēs armes, (66) both knight<sup>l</sup> and mē of wo<sup>u</sup>rship who had bestowed any thing of y<sup>t</sup> church.

(XXXVII. THE CLOISTER. MAUNDY THURSDAY.)

There was a goodlie [goodly, L.; godly, *Cos.*, H. 44; certaine, C.; a ceremony, H. 45] ceremonye w<sup>ch</sup> y<sup>e</sup> p<sup>o</sup>r and the Mounckes dyd vse eūy Thursdaie before east<sup>r</sup> called maundy thursdaie,\* the custoume was this, ther were xiiij<sup>o</sup> [xviiij, *Cos.* and *Dav.*] poore aged mē\* appoynted to cume to y<sup>e</sup> cloyster as that daie, havinge there feete clene washed there to remayne till such tyme as y<sup>e</sup> p<sup>o</sup>r & the whole covent dyd cume thether at ix a clock,\* or ther about<sup>l</sup>, y<sup>e</sup> aged mē sytting betwixt y<sup>e</sup> pler dour & y<sup>e</sup> Church dour, vpon a fair longe broad thicke fourme,\* w<sup>ch</sup> fourme laie on iiij<sup>o</sup> peces of wood, eūy pece pictured like unto a mā antick wourke verie fynely wrought, being placed for y<sup>e</sup> feite of y<sup>e</sup> fourme, in vnder either end one, & one in y<sup>e</sup> mydd<sup>l</sup>, w<sup>ch</sup> forme dyd stand alwaies in y<sup>e</sup> church beyond y<sup>e</sup> Revester dour betwixt two pillars ou<sup>l</sup> & against y<sup>e</sup> quere doure on y<sup>e</sup> southsyd of y<sup>e</sup> quere, w<sup>ch</sup>

<sup>1</sup> Interlined in blacker ink, by a different but coæval hand; also in L., C.

Roll, c. 1600. fourme was taiken & caried eu<sup>y</sup> maundie thursdaie before easter to y<sup>e</sup> cloister, where y<sup>e</sup> p<sup>o</sup>r after certaine praiers said, one of his s<sup>v</sup>ant<sup>e</sup> did bring a fair baison, w<sup>th</sup> clene water, & y<sup>e</sup> p<sup>o</sup>r dyd washe\* y<sup>e</sup> poore mens fete, all of theme, one after an other w<sup>th</sup> his owne hand<sup>e</sup>, & dried them w<sup>th</sup> a towell, and kissed ther feite hime selfe, w<sup>ch</sup> being done, he did verie liberally bestowe xxx<sup>d</sup> in money\* of eu<sup>y</sup> one of theme, w<sup>th</sup> vijo reade herring<sup>e</sup> a pece, and did s<sup>v</sup>e them him selfe, w<sup>th</sup> drinke & iij<sup>o</sup> loves of bread, w<sup>th</sup> certaine wafers\*, and when all was done y<sup>e</sup> forme w<sup>ch</sup> was ordayned onely for that purpose, was caried againe into y<sup>e</sup> church, & sett in y<sup>e</sup> same place where yt was taken fro that mē might also sit on yt ther, when they came to here devine s<sup>v</sup>ice [w<sup>ch</sup> fourme is yet remaynyng vnder ye te deum wyndowe & the clock.<sup>1</sup>]

MS. L., 1656. [Also when one goeth forth of the Cloyster, through an Entry into the Deans Lodgin at the head of the staires behind the door called the Usher door,\* and on the right hand behind y<sup>e</sup> s<sup>d</sup> door there is another door that goeth into the Register, wherein certain old written bookes of records of Evidence of the Monasticall house of Durham did lie, and also there did lie, a Copie of the foundation of the hospitall of Greatham,\* which was also registred in the said old written (67) bookes of records, and there to be found if anything should chance by misfortune of fire or otherwise unto the foundation of the said hospitall of Greatham, which Register house was a long time without memory both before and after the suppression of the house, a Register, and the keeper of the said Register was called George Baites and he was also the Clerke of the Feretorie at that time, and it was near the Register house untill of late that M<sup>r</sup> Tobias Matthew\* Dean of Durham altered the state of it unto another place called the Parlour as is aforesaid. L., C., *Dav.*]

(XXXVIII. THE CLOISTER.) The South Alley.

Roll, c. 1600. There was on y<sup>e</sup> south syde of y<sup>e</sup> cloister adioyni'ge to y<sup>e</sup> side of y<sup>e</sup> cloister dour a stoole or seat\* w<sup>th</sup> iij<sup>o</sup> feete & a

<sup>1</sup> Added in a coæval hand; also in L., C., and H. 44.

back of wood ioyned to y<sup>e</sup> said stoole w<sup>ch</sup> was maid fast in y<sup>e</sup> wall for y<sup>e</sup> porter to sytt on w<sup>ch</sup> did keape y<sup>e</sup> cloister doure. And before the said stoole it was bourded in vnder foote for warmenesse: and he that was y<sup>e</sup> last porter ther was called Edward Pattinson; And frō y<sup>e</sup> said stoole westward on y<sup>e</sup> south syde there was a faire longe bench of Stone\* almost to y<sup>e</sup> frater hous dour, where on dyd syt certen Childrin a Row\* from y<sup>e</sup> one end to y<sup>e</sup> other, vpō Maundy thursdaie before easter, being maide for that purpose: Where all y<sup>e</sup> whole covent of Mounck<sup>l</sup> at that same present tyme had eu<sup>y</sup> one of them a boy appointed them sytting vpō y<sup>e</sup> saide bench, wher y<sup>e</sup> said monk<sup>l</sup> dyd wash y<sup>e</sup> said childryns feete, & dryed them w<sup>th</sup> a towell w<sup>ch</sup> being done they dyd kisse y<sup>e</sup> said childrins fete eu<sup>y</sup> one of those he washed, giving to eu<sup>y</sup> childe xxx<sup>d</sup> in mony and vij<sup>o</sup> redde hering<sup>l</sup> & iij<sup>o</sup> loves of bread, and eu<sup>y</sup> one certaine wafercakes, [a wafer Cake, H. 44] the monck<sup>l</sup> svinge eu<sup>y</sup> childe w<sup>th</sup> drinke them selues, y<sup>e</sup> godly ceremony thus endyd after certaine p<sup>a</sup>ers\* said, by y<sup>e</sup> p<sup>o</sup>r & y<sup>e</sup> whole covent they dyd all dept in great holynesse./

And at y<sup>e</sup> end of y<sup>e</sup> said bench betwixt it & y<sup>e</sup> frater house dour, ther was a fair almerie Joyned in y<sup>e</sup> wall\* & an other of y<sup>e</sup> other syd of y<sup>e</sup> said dour, & all y<sup>e</sup> forept of the almeries was thorowgh carved worke [for to geve ayre to the towels<sup>1</sup>], & iij<sup>o</sup> dors in y<sup>e</sup> for pt of either almerie, & a locke on eu<sup>y</sup> doure and eu<sup>y</sup> mounke had a key for y<sup>e</sup> said almeryes wher in did hinge in eu<sup>y</sup> almerie cleane towels for y<sup>e</sup> mounk<sup>l</sup> to drie there hand<sup>l</sup> on when they washed & went to dyn<sup>l</sup>. And the stoole & bench\* Tobie (68) Mathewe dean of Durham caused to be taiken downe and maid as playne as is y<sup>e</sup> rest of y<sup>e</sup> floore of the Cloyster./

### (XXXIX.) The frater house.

In y<sup>e</sup> said south allie of y<sup>e</sup> cloysters is a faire larg hall\* called y<sup>e</sup> frater house\* wherein y<sup>e</sup> greate feaste of S<sup>a</sup>cte Cuthb: daię in lent was holden,

<sup>1</sup> Interlined in a contemporary hand, but in different ink. In L., C., but not in Cos.

MS. L., [In the South Alley of the Cloysters is a fair large Hall  
1656. called the Fraterhouse which is finely wainscotted\* both on the North and Southside thereof, and in the West and neither [nether, C.] part\* of the Fraterhouse there is a fair long bench of hewen stone, Mason work to sitt on which is from the Seller door to the Pantry or Covey door\* and above the Bench is wainscotted work two yards and an half of height, which is finely carved and sett with Imbroidered work\* of wainscott and guilted under the carved work, and above the Wainscott, there was a goodly fair great picture of our Saviour Christ and the blessed Virgin Mary and St John in fine guilting work, and most excellent coloures, which pictures have been washed over w<sup>th</sup> Lime, and yet do appear\* through the Lime, this Wainscott work hath engraven\* in the top of it Thomas Castell Prior Anno Dni 1518 Mensis Julii, so it is manifest that Prior Castell did wainscot the Fraterhouse round about, and within the said Fraterhouse door on the left hand as one goeth in, there is a very strong Ambry\* in the stone wall where a great Mazer\* called the grace cup\* did stand in, which did serve the monkes every day after grace was said to drink in throughout the table, which cup was largely and finely edged about with silver and double guilt with gold and many more large and great Mazers after the same sort, amongst whom was a goodly great Mazer called Iudas Cupp,\* which was also edged largely and finely about with silver and double guilt with gold with a foot underneath it to stand on of silver and double guilt with gold which was never occupied but on Maunday Thursday at night in the Fraterhouse, where the Prior and all the whole Covent did meet and kept their Maundy as that day at night evermore, and also there did lie in that same Ambry the goodly Cup called St Beedes Bowl, the outside whereof was of black Mazer,\* and all the Bowl within the Mazer was all of silver, and double guilt with gold, and in the midst of it, was the picture\* of that holy man St Beede, sitting as if he had been writing at the foot of the said bowle, was all of silver and double guilt with gold, with four joynts of silver\* coming down, on every side one (double guilt with gold) from the edge to the

foot to be taken a sunder, and (69) all the cheif plate did lie onely in that Ambry, that served the whole Covent in the said Frater house on the festival dayes, and a fine work of carved wainscott before it, which had a fine strong lock on the said Ambry, that none could percieve that there was any Ambry at all, for the hole of the lock where the key went in, was under the carved work of wainscott, also there is another fair large Ambry\* within the said Frater house door, on the right hand as you go to the Cellar adjoyning to the door, a goodly fair large Ambry of wainscott having diverse Ambry's within it, finely wrought and varnished all over with red varnish, wherein did lie all the Table clothes, and also the Salts and Mazers, a bason and Ewer of Latten w<sup>th</sup> other things did stand within the said Ambry pertaining to the Frater house and to the Loft where all the Monkes did dine & sup in, and every Monke had his Mazer\* severally by himself that he did drink in, and had all other things that served for the whole Covent, and the Fraterhouse in their dayly service at their dyett, and at their table, and all the said Mazers were all largely and finely edged about with silver, and double guilt with gold, and also a very fair bason and Ewer of Latten, the Ewer purtrayed like unto a horse and a man sitting on his back as if he had been riding a hunting which served the Sub Prior to wash at the aforesaid table, where he did sitt as chief,\* the bason and Ewer were a very fine piece of work.

And within the aforesaid Fraterhouse the Prior and the whole Covent of the Monkes held their great feast of St Cuthberts day in Lent,\* having their meals served out of the Dresser Window of the great Kitchin\* into the Fraterhouse, and their drink out of the great Cellar. L., C., *Dav.*]

& in y<sup>e</sup> est end being y<sup>e</sup> niest pte of y<sup>e</sup> fraterhouse, & adioyni'ge to y<sup>e</sup> deanes house was taiken downe by deane Whittingh<sup>am</sup> y<sup>e</sup> hie roufe of lead, & enclosed it to his house & vse, and maid it a flatt roufe of lead, whereby y<sup>e</sup> said deane Whittinghā gayned at y<sup>e</sup> leaste xxli by



Roll, c. 1600. taikel'g downe y<sup>e</sup> said hie roufe of leade, also in y<sup>e</sup> said east end of y<sup>e</sup> fraterhouse stode a fair table w<sup>th</sup> a decent skrene of wainscott ou<sup>t</sup> it, being kept all y<sup>e</sup> rest of y<sup>e</sup> yere for the m<sup>r</sup> of the novicies,\* & y<sup>e</sup> novicies to dyn & sup in [having their meat served in to them in at a dresser window from the great kitchin into the Frater house and their drink out of the great Cellar.\* L., C.] at w<sup>ch</sup> tyme y<sup>e</sup> m<sup>r</sup> observed thes holosome and godlie orders for y<sup>e</sup> Contynewallie instructing of ther youth in vertew & lerning: that is one of y<sup>e</sup> novicies, at y<sup>e</sup> electiō & appoyntment of y<sup>e</sup> m<sup>r</sup>, dyd reade su<sup>m</sup>e pte\* of y<sup>e</sup> old & new test'ment, in latten in dyn tyme, having a convenyent place\* at the southe end of y<sup>e</sup> hie table w<sup>th</sup> in a faire glasse wyndowe invyroned w<sup>th</sup> Iron, and certaine steppes of stone, w<sup>th</sup> Iron rayles of thone syde to goe vp to it, and to support an Iron deske there placed, vpō w<sup>ch</sup> laie y<sup>e</sup> holie bible. Where one of y<sup>e</sup> novicies elected by y<sup>e</sup> m<sup>r</sup> was (70) appointed to read a chapter of y<sup>e</sup> old or newe testem<sup>t</sup> in latten as aforesaid in tyme of dyn: w<sup>ch</sup> being ended, the m<sup>r</sup> dyd toule a gilden Bell\* hanging ou<sup>t</sup> his hed therby givinge warnyng to one of y<sup>e</sup> Novicies to cu<sup>m</sup>e to y<sup>e</sup> hie table & saie grace and so after grace said, they dep<sup>t</sup>ed to ther bookes.\* /

(XL. THE LAVER OR CONDUIT.)

Within y<sup>e</sup> cloyster garth ou<sup>t</sup> against y<sup>e</sup> fraterhouse dour, was a fair laver or counditt\* for y<sup>e</sup> mounck<sup>l</sup> to washe ther hand<sup>l</sup> & faces at, being maid in forme Round\* colled w<sup>th</sup> lead and all of mble saving y<sup>e</sup> [verie] vttermost walls. W<sup>th</sup>in y<sup>e</sup> w<sup>ch</sup> walls yo<sup>w</sup> may walke rownd about y<sup>e</sup> laver of mble having many litle Cunditt<sup>l</sup> or spout<sup>l</sup> of brasse\* w<sup>th</sup> xxiiij<sup>o</sup> Cockes of brasse Rownd about yt, haveinge in yt vijo faire wyndowes\* of stone woorke, and in the Top of it a faire dovescote, colled fynly ou<sup>t</sup> about w<sup>th</sup> lead, the workmanship both fyne & costly as is appar<sup>n</sup>t till this daie.\* And adioyninge to y<sup>e</sup> est syde of the counditt dour, ther did hing a bell\* to geue warning, at a leavē of y<sup>e</sup> clock, for y<sup>e</sup> mounck<sup>l</sup> to cu<sup>m</sup>e wash and dyne, having ther closett<sup>l</sup> or almeries\* on either

\* This word interlined in a hand of the same date, but in different ink,

syde of y<sup>e</sup> frater house dour kept alwaies w<sup>th</sup> swete and  
 clene towels as is aforesaid to drie ther hand<sup>l</sup>. \* / Roll,  
c. 1600.

(XLI. THE CLOISTER.) The Northe Alley.

In the north syde of y<sup>e</sup> cloister from y<sup>e</sup> Corn<sup>er</sup> ou<sup>t</sup> against y<sup>e</sup> Church Dour to y<sup>e</sup> corner ou<sup>t</sup> againste the Dorter dour was all fynely glased\* from y<sup>e</sup> hight to y<sup>e</sup> sole w<sup>th</sup>in a litle of y<sup>e</sup> grownd into y<sup>e</sup> cloyster garth, & in eu<sup>er</sup>y wyndowe iij<sup>o</sup> pewes or carrells\* where eu<sup>er</sup>y one of the old monk<sup>l</sup> had his Carrell se<sup>t</sup>uall by him selfe, that when they had dyned they dyd resorte to that place of cloister, and there studyed vpō there book<sup>l</sup>, eu<sup>er</sup>y one in his carrell all y<sup>e</sup> after no<sup>n</sup>e vnto evensong tyme, this was there exercise eu<sup>er</sup>y daie : all there pewes or Carrells was all fynely wainscotted, and verie close all but y<sup>e</sup> forept w<sup>ch</sup> had carved wourke y<sup>t</sup> gave light in at y<sup>e</sup>r carrell doures of wainscott : and in eu<sup>er</sup>y Carrell was a deske to lye there bookes on ; and y<sup>e</sup> (71) carrells was no greater then from one stanchell of the wyndowe to another. And over against the carrells against the church wall did stande staine great almeries\* [or Cupbord<sup>l</sup>, H. 45] of waynscott all full of bookes [w<sup>th</sup> great store of antient Manuscript<sup>l</sup> to help them in ther studdy, H. 45], wherein dyd lye as well the old auneynt written Docters\* of the Church as other pphane authors,\* w<sup>th</sup> dyūse other holie mens wourk<sup>l</sup>, so that eu<sup>er</sup>y one dyd studye what Docter pleased them best, havinge the librarie at all tymes to goe studie in besydes there Carrell<sup>l</sup>.

(XLII. THE CLOISTER.) The Weaste Alley.

In y<sup>e</sup> weast alley of y<sup>e</sup> cloysters toward<sup>l</sup> y<sup>e</sup> northe ende, vnderne<sup>t</sup>he y<sup>e</sup> Dorter and adioyning vnto y<sup>e</sup> staires that goe vp to y<sup>e</sup> Dorter is y<sup>e</sup> Threserhouse\* (where there besst evideñc<sup>l</sup> & y<sup>e</sup> chapter seale\* ar kept) of verie strong and perfect workmanshippe belonginge to y<sup>e</sup> p<sup>or</sup> and Covent.

The West Angle.

In y<sup>t</sup> Angle on y<sup>e</sup> south side of y<sup>e</sup> Dormiter doore ther is MS. H. 45,  
c. 1655.  
 a stronge howse called y<sup>e</sup> treasure howse where all ther  
 tresure was kept. And in y<sup>e</sup> Midst of itt was a great of

MS. H. 45. Iron from y<sup>e</sup> ground to y<sup>e</sup> Roofe of y<sup>e</sup> howse w<sup>th</sup> a doore of  
 c. 1655. Iron into itt and a faire table w<sup>th</sup> a green cloth wher also  
 was kept y<sup>e</sup> Evidenc<sup>e</sup> & many gentl sent ther evidence to  
 be kept ther for safety as also y<sup>e</sup> Chapter seale, And over  
 ag<sup>t</sup> the tresure howse doore was a place where y<sup>e</sup> Novices  
 did learne. And ther was neyther stranger nor any other  
 suffered to molest them in ther studdy for ther was a  
 Porter appointed for y<sup>t</sup> purpose.

### The West Alley of y<sup>e</sup> Cloysters.

MS. L., In the west side of the Cloyster, on the south side of the  
 1656. Dorter door, a little distant from the said door, there is a  
 strong house called the treasure house, where all the  
 treasure of the house, when it was a religious house did lie,  
 it hath a very strong door, with two strong lockes upon it,  
 and within the said treasure house, in the midst of it, a very  
 fair strong grate of Iron sett fast in the ground work, and  
 in the roof of the house also, and likewise fast in either  
 wall the breadth of the house, (being very strong and not  
 for any to break it) and in the midst of the grate a door of  
 Iron according to the workmanship of the grate, with a  
 strong lock on it, and two great slotts of Iron for the said  
 door, and within the said grate, a fair Ivory squared table\*  
 covered with a green cloth, for the drawing and telling of  
 their money, which Treasure house is yet to be seen, and  
 the Evidences of the house and the Chapter Seal with the  
 evidences of certain gentlemens land in the country, there  
 lying for safeguard of them, thinking they were more sure  
 there than they were in their ow custody, being in great  
 chests, lockt within the said Treasure house, untill now of  
 late time it is altered and changed, and their treasure and  
 money kept in a fair strong house over the East gates of  
 the Abbey in the south Bailey, now called the Exchequer  
 and in the said old treasury is kept the common Chapter  
 Seal.

Over against the said Treasure house door, there was a  
 fair great stall\* of wainscott where the Novices did sitt and  
 learn, and also the master of the Novices had a pretty stall  
 or seat of wainscott adjoyning on the south side of the

Treasure house door over against the stall where the Novices did sitt and look on their bookes,\* and there did sitt and teach the said Novices both forenoon (72) and afternoon, and also there were no strangers nor other persons suffered to molest or trouble any of the said Novices or Monkes in their Carrells, they being studying on their bookes within the Cloyster, for there was a Porter appointed to keep the Cloyster door for the same use and purpose.\* MS. L., 1656.  
L., C., *Dav.*]

## (XLIII.) The Dorter.

Vpon the West syde of the Cloyster there was a faire large house called y<sup>e</sup> Dorter\* where all y<sup>e</sup> Mounk<sup>e</sup> & y<sup>e</sup> Novices did lye, eu<sup>y</sup> Mouncke having a litle chamber of wainscott\* verie close se<sup>t</sup>all by them selves & ther wyndowes towardes y<sup>e</sup> cloyster, eu<sup>y</sup> wyndowe servinge for one Chambre by reasoune y<sup>e</sup> pticiō betwixt eu<sup>y</sup> chamber was close wainscotted one from an other, and in eu<sup>y</sup> of there wyndowes a deske to supporte there bookes for there studdie; In y<sup>e</sup> weste syde of y<sup>e</sup> said dorter was y<sup>e</sup> like chambers & in like sort placed w<sup>th</sup> there wyndowes, and desk<sup>e</sup> towardes y<sup>e</sup> ferny & y<sup>e</sup> water, the chambers beinge all well bourded vnder foute. Roll, c. 1600.

[Also the nouices had theire chambers seuerall by himselfe not so close, nor so adioyninge [in the South-end of the said *Dorter*, *Dav.*] to the fores<sup>d</sup> chambers hauinge eight chambers on either side, euery nouice his chamber seuerall by him selfe, not so close nor so warme as the other chambers was there was no windowes\* to giue light but as it came in at the foreside of the s<sup>d</sup> chambers, of the s<sup>d</sup> nouices beinge all close els both aboue and at either side. In either end of the said dorter was a 4 [fair, L., C., *Dav.*] square stone, wherin was a dosen cressetts\* wrought in either stone beinge euer filled and supplied with the cooke, and they needed to giue light to the monkes and nouices when they rose to theire matters [Mattens, L., C.] at midnight and for their other necessarye uses. Cos.] MS. Cos., c. 1620.

Also there was a faire large house\* and a most decent place adioyninge to the west syde of the said Dortre, towardes y<sup>e</sup> water for y<sup>e</sup> mounckes and nouices to resort vnto Roll, c. 1600.

Roll, c. 1600. called the p<sup>y</sup>vies, w<sup>ch</sup> was maide w<sup>th</sup> two greate pillars of stone that did beare vp the whole floore therof, and e<sup>y</sup> seate and p<sup>y</sup>tiō was of wainscott close of either syde verie decent so (73) that one of them could not see one another, when they weare in that place, there was as many seates of [or, L., C.] p<sup>y</sup>vies on either syde as there is litle wyndowes in y<sup>e</sup> wall [*altered to wall<sup>e</sup>*] w<sup>ch</sup> wyndowes was to gyve leighte to e<sup>y</sup> one of the saide seates, w<sup>ch</sup> afterward was walled vp to make y<sup>e</sup> howse more close and in y<sup>e</sup> height of y<sup>e</sup> west end there is<sup>t</sup> iij fair glass wyndowes\* & in y<sup>e</sup> southe syde in y<sup>e</sup> hight over y<sup>e</sup> said seates is an other faire glass wyndowe w<sup>ch</sup> greate wyndowes doth gyue lighte to all y<sup>e</sup> whole house.<sup>2</sup>

Also in y<sup>e</sup> Dortre was e<sup>y</sup> nyght [aboute 12 a clocke, H. 45] a p<sup>y</sup>vy searche\* by y<sup>e</sup> sup<sup>p</sup>or, who did caule at e<sup>y</sup> mounckes chambre [by ther names, H. 45], to se good order kept, y<sup>t</sup> none should be wanting [as also y<sup>t</sup> ther were noe disorders amongst them, H. 45] & y<sup>e</sup> mydest of y<sup>e</sup> said Dorter was all paved w<sup>th</sup> fyne tyled stone\* from thone end to thother, also y<sup>e</sup> said sup<sup>p</sup>ors chamber was y<sup>e</sup> first chamber in y<sup>e</sup> Dorter for seinge of good order kept. The Sup<sup>p</sup>or dyd alwaies dyne\* & sup w<sup>th</sup> y<sup>e</sup> hole covent and ded sytt at y<sup>e</sup> over [high, H. 45] end of y<sup>e</sup> table, & when e<sup>y</sup> mā had Supped, w<sup>ch</sup> dyd end alwaies at fyve of y<sup>e</sup> clocke vpō y<sup>e</sup> Rynginge of a Bell to gyve warninge to say grace, w<sup>ch</sup> being said they deptid all to y<sup>e</sup> chapterhouse to meite y<sup>e</sup> p<sup>y</sup>or e<sup>y</sup> neight ther to remayne in praier & Deuoc'ō\* till six of y<sup>e</sup> clocke, at w<sup>ch</sup> tyme vpō the ringing of a bell they went to y<sup>e</sup> Salvi,\* all y<sup>e</sup> dures both of y<sup>e</sup> Sell[er], the fratre, y<sup>e</sup> Dorter, and y<sup>e</sup> cloisters weare Locked evin at vj of y<sup>e</sup> clocke,\* and y<sup>e</sup> keys delyt<sup>y</sup>ed to y<sup>e</sup> sup<sup>p</sup>or vntyl vij [six, *Cos.* ; seven, L., C.] of y<sup>e</sup> clock the next morninge.

#### (XLIV.) The Lofte.\*

The mounckes dyd all dyne together\* at one table, in a place called y<sup>e</sup> lofte, w<sup>ch</sup> was in y<sup>e</sup> west end of y<sup>e</sup> fratree [frater-house, *Cos.*] aboue y<sup>e</sup> seller,\* the Supprio<sup>y</sup> dyd

<sup>1</sup> "is" erased and "was" written over.

<sup>2</sup> "uses" before the next line, at a joining.

alwaies sitt att y<sup>e</sup> vpper end of y<sup>e</sup> table as cheeffe, and theye had there meat served from y<sup>e</sup> great kitching, y<sup>e</sup> said great kitchinge seruinge\* both y<sup>e</sup> prio<sup>r</sup> and all y<sup>e</sup> whole covent.<sup>1</sup> Roll,  
c. 1600.

[Ther was a paire of stayres w<sup>thin</sup> y<sup>e</sup> frater howse w<sup>ch</sup> did goe into a Loft over itt where y<sup>e</sup> ould Monckes did dyne & supp where y<sup>e</sup> Subprio<sup>r</sup> was y<sup>e</sup> cheife, they were served w<sup>th</sup> meate from y<sup>e</sup> great kitchinge w<sup>ch</sup> hadd two dresser windowes\* into y<sup>e</sup> frater a greater for principall feastes y<sup>e</sup> other for eu<sup>ry</sup> day. H. 45]. MS. H. 45,  
c. 1655.

[And also there was a door in the west end of the Frater hard (74) within the frater house door, where the old Monkes or Covent went in, and so up a greece\* with an Iron raile to hold them by that went up into a loft (which was in the west end of the Frater house) wherein the said Covent and Monkes did all dine and sup together, the Subprior did alwayes sitt at the upper end of the table as chief and at the Greece foot there was another door that went into the great Cellar,\* or buttery, where all the drink did stand, that did serve the Prior, and all the whole Covent of Monkes, having their meat served to them in at a dresser window from the great kitchin through the Frater house into a loft (above the said Cellar) wherein they did all dine and sup, the said kitchin served both the Prior and the whole Covent, having two kitchin windows into the Frater, one great window for principall feast, and the other not so great for every day.\* L., C., *Dav.*] MS. L.,  
1656.

Also the mounckes was accustomed eu<sup>ry</sup> daie after thei dynded to goe thorowgh the cloister, in at y<sup>e</sup> vshers dour\* and so thorowghe the entrie in under the pors lodginge and streight in to y<sup>e</sup> centorie garth\* wher all y<sup>e</sup> mounck<sup>e</sup> was buried, and ther did stand\* all bair heade a Certain longe Space, praieng among<sup>e</sup> the Toubmes & throwghes for there brethren soules being buryed there, [depted, H. 45], and when they hadd done there prayers then they did Returne to y<sup>e</sup> cloyster, and there did studie there bookes vntill iij of y<sup>e</sup> clocke that they went to Evensong this was there dalie exercise [& studie eu<sup>ry</sup> day after they had dynded.]<sup>2</sup> Roll,  
c. 1600.

<sup>1</sup> "kitchinge"—"covent" repeated at joining.

<sup>2</sup> In different ink.

Roll, The said mounck<sup>t</sup> weare the onelie writers of all the  
 c. 1600. actes\* and dead<sup>t</sup> of the bushoppes and p<sup>i</sup>ors of y<sup>e</sup> abey  
 church of Durh<sup>m</sup>, and of all y<sup>e</sup> Cronacles and stories : and  
 also did write & sett furth all thing<sup>t</sup> that was [thought,  
*Cos.*] wourthie to be noted, what act<sup>t</sup> & what miracles  
 was done\* in eu<sup>y</sup> yere & in what moneth. w<sup>ch</sup> there doinges  
 were most manifestly and vndoubtedlie to be most Just  
 and trewe and was alwaies most vertuouslie occupied,  
 neu<sup>er</sup> Idle, but either writing of good and goddly wourkes  
 or studying the holie scriptures to y<sup>e</sup> setting furthe of  
 y<sup>e</sup> hono<sup>r</sup> & glorie of god, and for y<sup>e</sup> edifieinge of the  
 people, aswell in example of good life and conversac<sup>o</sup>n,  
 as by preaching y<sup>e</sup> worde of god. Thus yow may se  
 and perceave howe y<sup>e</sup> mounck<sup>t</sup> and Religious mē wer  
 occupied in most godly writing & other exercissis in  
 auncient tyme.<sup>1</sup>

MS. H. 45, [The s<sup>d</sup> Monckes were the onely writers of y<sup>e</sup> lives  
 c. 1655. and deedes of y<sup>e</sup> Bpps and Priors of Durham and of  
 Cronicles and stories of Memorable thinges and miracles  
 of holy men w<sup>ch</sup> were done eu<sup>y</sup> yeare, w<sup>ch</sup> writings  
 were examined and found to be moste iust & true. And  
 sometymes studyinge (75) y<sup>e</sup> holy scripture to y<sup>e</sup> honno<sup>r</sup> &  
 glory of god and the Edifying of y<sup>e</sup> people by good  
 example as well as by preaching. H. 45.]

#### (XLV.) The Common Howse.\*

Roll, On the right hand as yow goe out of y<sup>e</sup> cloysters in to y<sup>e</sup>  
 c. 1600. f<sup>r</sup>mery [or *Infirmery*, *Dav.*] was y<sup>e</sup> co<sup>m</sup>one house & a  
 Maister therof the house being to this end, to haue a fyre  
 kept in yt all wynter for y<sup>e</sup> Mounckes to cume & warme  
 them at, being allowed no fyre but that onely. Except y<sup>e</sup>  
 Mrs and officers of y<sup>e</sup> house who had there se<sup>u</sup>all fyres.  
 Ther was belonging to y<sup>e</sup> co<sup>m</sup>on house a garding and a  
 bowlinge allie\* on y<sup>e</sup> Backe side of y<sup>e</sup> said house towards  
 y<sup>e</sup> water for the Nouyces Sume tymes to recreat theme  
 selves when they had remedy of there m<sup>r</sup>\* he standing by  
 to se ther good order. [for the recreation of the Moncks y<sup>e</sup>  
 Master standinge by to see good order kept. H. 45.] Also

<sup>1</sup> Heading "The Comonhowse" repeated at joining.

w<sup>th</sup>in this howse dyd y<sup>e</sup> m<sup>r</sup> therof keepe his o Sapiē : \* ones Roll,  
c. 1600.  
in the yeare, vi<sup>z</sup> : Betwixt Martinmes and christinmes (a  
sollemne banquet<sup>t</sup> that y<sup>e</sup> p<sup>or</sup> & couent dyd vse at y<sup>t</sup> tyme  
of y<sup>e</sup> yere onely) wher ther Banquett was of fig<sup>r</sup> &  
reysinges aile & caikes and therof no supflwitie or excesse  
but a scholasticall and moderat congratulac'on amonges  
them selves. [and y<sup>t</sup> but a Very moderate one w<sup>th</sup>owte  
supfluety, H. 45.]

## (XLVI.) The Fermerye.\*

W<sup>th</sup>in the fermery in onnder neth the m<sup>r</sup> of y<sup>e</sup> ferm<sup>y</sup>es  
chamber\* was a stronge presonne called y<sup>e</sup> lynghouse\*  
[lyinge house, *Cos.*], y<sup>e</sup> w<sup>ch</sup> was ordeyned for all such as  
weare greate offenders as yf any of y<sup>e</sup> Mounckes [& those  
w<sup>ch</sup> were in holy orders, H. 45], had bene taiken w<sup>th</sup> any  
felony or in any adultrie he should haue syttin ther in  
p<sup>er</sup>sonne for y<sup>e</sup> space of one hole yere in chynes w<sup>th</sup>out  
any company, except y<sup>e</sup> m<sup>r</sup> of y<sup>e</sup> fermery [to see y<sup>t</sup> he  
were strictlye looked to accordinge to y<sup>e</sup> orders of y<sup>e</sup> house,  
H. 45] who did let downe there meate thorowgh a trap  
Dour\* in a [great, *Cos.*] corde (being a great distance  
from them) [from those who were in the Prison, *Dav.*]  
Other companye had they none, yf any of y<sup>e</sup> temporall  
men, [officers, H. 45] p<sup>ro</sup>teyninge to y<sup>e</sup> said house had  
offended in any y<sup>e</sup> p<sup>ro</sup>miss<sup>ed</sup> aforesaid then weare they  
punyshed by y<sup>e</sup> temporall lawe. / [secular power, H. 45 ;  
temporary lawe, *Cos.*]

## (76) (XLVII.) The gest hall.\*

There was a famouse house of hospitallitie called y<sup>e</sup>  
geste haule w<sup>th</sup> in y<sup>e</sup> abbey garth of Durh<sup>m</sup> on y<sup>e</sup> weste  
syde towards y<sup>e</sup> water, the Terrer of y<sup>e</sup> house being m<sup>r</sup>  
thereof as one appoynted to geue intertaynm<sup>t</sup> to all stait<sup>r</sup>,  
both noble, gentle, and what degree so eu<sup>n</sup> that came  
thether as strangers, ther interteynm<sup>t</sup> not being inferio<sup>r</sup>  
to any place in England, both for y<sup>e</sup> goodnes of ther diete,  
the sweete & daintie furneture of there Lodging<sup>r</sup>, &  
generally all thing<sup>r</sup> necessarie for traveillers. And  
w<sup>th</sup>all this interteynm<sup>t</sup> contynewing not willing or co<sup>m</sup>-



Reli, anding any man to depte vpō his honest & good behavyo<sup>o</sup>:  
 c. 1600. this haule is a goodly brave place much like vnto y<sup>e</sup> body  
 of a church w<sup>th</sup> verey fair pillers supporting y<sup>t</sup>\* on ether  
 syde and in y<sup>e</sup> mydest of y<sup>e</sup> haule a most large Raūge for  
 y<sup>e</sup> fyer. The chambers & lodgings\* belonging to yt  
 weare most swetly kept, and so richly furnyshed that  
 they weare not vnpleasant to ly in, especially one chamber  
 called y<sup>e</sup> Kyng<sup>e</sup> chamber deservinge that name, in y<sup>t</sup> y<sup>e</sup>  
 king him selfe myght verie well haue lyne in yt for y<sup>e</sup>  
 princelynes therof: The victualls that s<sup>u</sup>ved y<sup>e</sup> said geist<sup>e</sup>  
 came from y<sup>e</sup> great kitching of y<sup>e</sup> p<sup>o</sup>or, y<sup>e</sup> bread & beare  
 from his pantrie and seller, yf they weare of hono<sup>o</sup> they  
 weare s<sup>u</sup>ved as hono<sup>o</sup>ably as y<sup>e</sup> p<sup>o</sup>or him selfe, otherwise  
 according to ther seūall callinges; The terror had certaine  
 mē appointed to wayte at his table, & to attend vpō all his  
 geist<sup>e</sup> and straungers, and for ther better intertaynm<sup>t</sup> he  
 had eūmore a hogsheade or two of wynes lying in a seller  
 appertayninge\* to the said haule to serve his geist<sup>e</sup> w<sup>th</sup>all.

The Prior (whose hospitallie [hospitality, MSS. and  
 edd.] was soch as that there neaded no geist haule\* but  
 that they weare desyrouse to abound in all lyberall and  
 fre almess geving) did keppe a moste hono<sup>o</sup>able house  
 and verey noble intertaynem<sup>t</sup> being attended vpō both  
 w<sup>th</sup> gentlemē and yeomen of y<sup>e</sup> best in y<sup>e</sup> countrie as  
 y<sup>e</sup> honorable s<sup>u</sup>vice of his house Deserved no less, the  
 Benevolence therof\* w<sup>th</sup> the releefe & almess of y<sup>e</sup> hole  
 covent was alwaies oppen and fre not onely to the poore  
 of y<sup>e</sup> Citie of Durh<sup>m</sup> but to all y<sup>e</sup> poore people of the  
 countrie besides.

Also the lord Prior had two porters,\* the one was the  
 porter of his hall dour, [called Robert Smyth, *interlined*]  
 and (77) the other was the porter of the usher dour as y<sup>e</sup> goe  
 frome the greate chamber to y<sup>e</sup> churche [called Robert  
 Clark, which two weare y<sup>e</sup> last porters to y<sup>e</sup> last p<sup>o</sup>or, *added*  
*secunda manu*; in L., C.]

[The last Lo: Prior was Doctor Whitehead who after  
 was the first Deane. H. 45].

(XLVIII. POOR CHILDREN. AGED WOMEN. THE FARMERY WITHOUT THE SOUTH GATES.) Roll,  
c. 1600.

Ther weare certaine poor childrin onely maynteyned and releyved w<sup>th</sup> y<sup>e</sup> almesse & Benevolence of the whole house, w<sup>ch</sup> weare cauled y<sup>e</sup> childrine of y<sup>e</sup> aumerey\* going daily to y<sup>e</sup> fermly schole being all together mayntened by y<sup>e</sup> whole Covent with meate drynke and lerni'ge./

[Ther was certayne poore children called y<sup>e</sup> children of y<sup>e</sup> MS. H. 45,  
Almery w<sup>ch</sup> was brought vpp in learninge and mantayned c. 1655.  
w<sup>th</sup> the Almoose of y<sup>e</sup> howse hauinge dyett in a lofte on y<sup>e</sup> North side of y<sup>e</sup> Abbey gates w<sup>ch</sup> had a longe Porch over y<sup>e</sup> gates\* and a stable vnder itt w<sup>ch</sup> after y<sup>e</sup> suppression was turned into Mr. Steph: Marleys lodgingt\* & after converted to other vses. The s<sup>d</sup> children went to scoole to y<sup>e</sup> fermory chamber w<sup>th</sup>owte y<sup>e</sup> Abbey gates\* w<sup>ch</sup> was founded by y<sup>e</sup> Priors and mantayned att ther cost. The last Schoole masters name was S<sup>r</sup> Rob: Hartburne\* w<sup>ch</sup> was inioyned to say Masse 2 tymes in y<sup>e</sup> weeke, att Magdelens chappell\* near Kepyner & once in y<sup>e</sup> weeke att Kimblesworth chappell.\* They had ther meate from y<sup>e</sup> Novices table by the Clarke of the Covent owte att a windowe, where y<sup>e</sup> s<sup>d</sup> clerke did looke to them to see that they kept good order. H. 45].

There were certain poor children, called the children of the MS. L.,  
Almery who onely were maintained with learning, and 1656.  
relieved with the Almes, and benevolence of the whole house, having their meat and drink in a loft, on the North side of the Abbey gates, before the suppression of the said house, or Abbey, the w<sup>ch</sup> loft had a long porch over the staire head, slated over, and at either side of the said porch or entry there was a stair to go up to it and a stable underneath the said Almery or loft, having a door and an Entry in under the stair head to go into the stable, which at the suppression of the house was appointed and became Mr Stephen Marleys lodging, then shortly after the suppression he altered it, and took down the porch and the two greeses went up to the said Almery or loft, and made his kitchin in under where the stable was, and his buttery where the said Almery or loft was above, and the said poor children went dayly to school to the Farmary school, with-

MS. H. 45. out the Abbey gates, which school was founded by the Priors  
 c. 1655. of the said Abbey, and at the charges of the same house, the last school Mast<sup>r</sup> name was called S<sup>r</sup> Robert Hartburne, who continued Master to the suppression of the house or Abbey, and also the said Master was bound to say Masse twice in the week at Magdalen Chappel nigh Keapyeare, and once in the week at a Chappel at Kimblesworth And also the meat and drink, that the aforesaid poor children had, was the meat that the Master of the Novices, and the Novices left, and reserved, and was carried in at a door adjoyning to the great kitchin window into a little vault in the West end of the Frater house like unto a pantry called the Covie,\* which had a man that kept it called the Clarke of the Covie,\* and had a window within it, where one or two of the Children did receive their meat and drink of the said Clarke, out of the (78) Covie or Pantry window so called, and the said children did carry it, to y<sup>e</sup> Almery or loft, which Clarke did wait upon them every mail, and to see that they kept good order. (L., C., *Dav.*)

Roll, c. 1600. Ther weare four aged women who lyved in the farmery w<sup>th</sup>out y<sup>e</sup> south gait<sup>p</sup>\* of y<sup>e</sup> abbey of Durh<sup>m</sup> eu<sup>y</sup> one having ther setuall chamber to ly in, being founde and fedd onely w<sup>th</sup> y<sup>e</sup> releefe\* that came from the priors owne meys [table, *Cos.*], in w<sup>ch</sup> farmerie there was a chappell wher y<sup>e</sup> scholmaster of y<sup>e</sup> fermerye [And eyther y<sup>e</sup> M<sup>r</sup> of y<sup>e</sup> fermery, H. 45], having his chamber & schoule aboue yt, or soume other preest for hime was ordeyned & appoynted to saye messe to\* y<sup>e</sup> iiij<sup>or</sup> oulde womenne eu<sup>y</sup> holie daie and friday.

### [XLVIII. The Steeple.

The Steeple of this Cathedral, a stately Fabrick\* is remarkable as well for its height as strength and just Architecture, having on the inside a Gallery of Stone Work a round it above the turn of the Arches of the Pillars upon which it is founded ; above which are eight long Windows two on each Front of the Steeple divided in the middle by a Cross bar of Stone, and glazed handsomly with plain Glass : Above the Windows on the out side is another

Gallery, and above that a superstructure having two Windows on each Front; wherein hang eight melodious Bells. In the eight Buttresses, on the sides of the lower Windows, also in the Stone Work betwixt each Window, are Niches containing the Statues of the Founders, Protectors and Benefactors.

Upon the East Front of the Nine Altars\* in two large Buttresses on each side of the round Window are erected Statues of WILLIAM of KARILEPH the Bishop who began the Foundation of the present Cathedral on the South side, and on the North RANULPH FLAMBERD, who translated St. CUTHBERT'S Body into the same; the first in his Mitre and Episcopal Habit, the other having his Head uncovered. *Hunter, 1733; Sanderson, 1767].*

(XLIX.) 'Thes Beynge\* Mounckes and officers\*  
within y<sup>e</sup> Abbey chirche of Durh<sup>a</sup>m and named  
as followith.

Roll,  
c. 1600.

Dane Stephen M<sup>o</sup>ley [Dom' Steph: Merley, H. 45;  
Don<sup>t</sup> Steuen Morley, *Cos.*] y<sup>e</sup> Suppor\* and maister of  
the fraterre.\*

The Supprio<sup>o</sup> chamber was ou<sup>o</sup> y<sup>e</sup> Dorter dour to thintent to heare that none should stir or go furth. And his office was to goe eu<sup>o</sup>y nyghte\* as a privy watch befor mydnyght & after mydnyght to eu<sup>o</sup>y Mounckes chamber and to caule at his chamber dour vpō him by his name, to se that none of them shold be lacking or stolen furth to goe about any kynde of vice or nowghtynes. Also y<sup>e</sup> supprio<sup>o</sup> did sett alwaies in y<sup>e</sup> lofte among<sup>o</sup> the mounck<sup>o</sup> at meite at y<sup>e</sup> tables end as cheefe among<sup>o</sup> them, and to se that eu<sup>o</sup>y mane did vse him selfe according to y<sup>e</sup> order y<sup>t</sup> he had taiken him to, he did alwaies say grace at dyn<sup>o</sup> & supp, and after v: of y<sup>e</sup> clocke at nyght to se all y<sup>e</sup> dures as y<sup>e</sup> seller dur, the fraterre dour, the fawden yett<sup>o</sup>\* & y<sup>e</sup> cloister dures eu<sup>o</sup>y dur at nyghte to be Locked, and he kept y<sup>e</sup> keyes of all thes foresaid dures all night vntill vij

\* Always Dom', Dome, D'ne, and Domin', in H. 45; Dane in L., C.; Don in *Cos.* and H. 44; Dom. or D. in *Dav.*; D. in Hunter's editions, and *Dr* in Sanderson.

Roll, of y<sup>e</sup> clocke in y<sup>e</sup> morning, and at y<sup>t</sup> tyme he caused y<sup>e</sup>  
 c. 1600. said Doures to be opened, and delyved y<sup>e</sup> key of the  
 cloister to y<sup>e</sup> porter therof, & y<sup>e</sup> keyes of y<sup>e</sup> fraterie & the  
 seller to y<sup>e</sup> yeomā of y<sup>e</sup> celler.

Dane Will<sup>a</sup>m Watsonn\* Alias Will<sup>m</sup> Wyloume  
 [Wylome, H. 45, C. ; Wylom, L. ; Willonne, *Cos.*] m<sup>r</sup>  
 & kepper of y<sup>e</sup> fereture\* and deece Prior\* [& y<sup>e</sup> deputy  
 prior, H. 45 ; Dece prior, L., C. ; Vice Prior, *Cos.*]

The m<sup>r</sup> of y<sup>e</sup> feirture his chamber was in the Dorter,\*  
 (79) he was y<sup>e</sup> kep of y<sup>e</sup> holy sacrede shrine\* of Sate Cuthb:  
 his office was that when any mā of hono<sup>r</sup> or worshippe  
 weere disposed to make there praiers to god & to Sacte  
 Cuthb: or to offer any thinge to his sacred shrine, yf they  
 requested to haue yt drawen & to se yt, then streight waie  
 y<sup>e</sup> clarke of y<sup>e</sup> fereture\* called George Baytes did give  
 intellegence to his m<sup>r</sup> maister deece [Dece, H. 45, L., C. ;  
 vice, *Cos.*] þor y<sup>e</sup> kepp of y<sup>e</sup> feirture. And then y<sup>e</sup> said  
 m<sup>r</sup> dyde bring y<sup>e</sup> keys of y<sup>e</sup> shrine w<sup>th</sup> him geving them to  
 the clarke to open y<sup>e</sup> lock<sup>t</sup> of y<sup>e</sup> shrine. His office was to  
 stand by & to se it drawen, coīmaunding y<sup>e</sup> said clarke to  
 drawe yt. Also it was eu<sup>n</sup> drawē in ye mattenes tyme\*  
 when y<sup>e</sup> Te deum was in singinge or in y<sup>e</sup> hie mess  
 tyme,\* or at evinsong tyme\* when y<sup>e</sup> Magnificat was  
 song And when they had maid there praiers & dyd offer  
 any thing\* to yt, yf yt weare either gould sylver or Jewels\*  
 streighte way it was houge on y<sup>e</sup> shrine.\* And if yt  
 weyre any other thing, as vnicorne horne, Eliphant  
 Tooth,\* or such like thinge then yt was howng w<sup>th</sup>in the  
 fereture at y<sup>e</sup> end of y<sup>e</sup> shrine, and when they had maid  
 there praiers, the clarke did let downe y<sup>e</sup> cou<sup>r</sup> therof & did  
 locke yt at eu<sup>n</sup>y corner gyving the keies of y<sup>e</sup> shrine to y<sup>e</sup>  
 deice [his m<sup>r</sup> y<sup>e</sup> Dece, H. 45 ; Vice, *Cos.* ; to y<sup>e</sup> Dece, L., C.]  
 prio<sup>r</sup> againe. Ther was many goodly Reliquies\* that  
 belonged to y<sup>e</sup> said shrine. The said George Baytes was  
 Regester of the house\* and did all that pteyned to y<sup>e</sup>  
 register's office.

There was also a Bañ that pteyned to y<sup>e</sup> sayd shrine  
 in the keapinge of the said m<sup>r</sup> the deece [Vice, *Cos.* ;  
 Dece, L., C.] prio<sup>r</sup> called Sanct Cuthbertes Bañ\* [staffe,

*interlined*], which was iiij<sup>1</sup> yearde<sup>l</sup> in length. all y<sup>e</sup> Pippes Roll,  
c. 1600. of it\* was of sylver to be sleavē on\* a long speire staffe, [along the banner staff, L., C.] [and on the over most pype on the hight of yt was a ffyne lytle silver crosse, *interlined*] [crosse staffe, *Cos.*] and a goodly Bañ cloth pteyned to yt. And in the mydes of the bañ cloth was all of white velvett halfe a yerd squayre eūy way, and a faire crose of Read velvett ou<sup>l</sup> yt, and w<sup>th</sup>in y<sup>e</sup> said white velvett was y<sup>e</sup> holy Relique ye Corporax [cloth, *interlined*] that y<sup>e</sup> holy man S<sup>a</sup>cte cuthb:<sup>2</sup> sayd mess w<sup>th</sup>all. And the Resydewe of y<sup>e</sup> Bañ clothe was [all, *interlined*] of Read [Crimson, H. 44] velvett imbrodered all w<sup>th</sup> [grene sylke &, *interlined*] goulde, [most sumtuouse, as is aforesayd, *interlined.*]

The sayd bañ was at y<sup>e</sup> wynyng of Branck<sup>l</sup> feilde\* [Brankinfeild,<sup>1</sup> *Cos.*; Branksfield, L., C.; Brankinsfeild, H. 44; Branfield, or Brankinfield Battel, *Dav.*] in kinge Henrie theight<sup>l</sup> tyme, and dyd (80) bring home w<sup>th</sup> it the kinge of Scottes Bañ\* and dyū<sup>l</sup> other noble menes Auncyentes of Scott<sup>l</sup> and that was loste y<sup>t</sup> day. And did sett them vp at S<sup>a</sup>cte Cuthb: fereture where they dyd stand & hynged vnto the suppression of the house.

[And at y<sup>e</sup> suppression of the house, y<sup>e</sup> aforesaid banner MS. L.,  
1656. of St Cuthbert & all Auntients of the noblemen of Scotland, as principally the King of Scotts his banner, and diverse noblemens Auntients of Scotland, were shortly after clearly defaced, to the intent there should be no memory of the said Battel, and of their Auncients being spoiled, which were won at the said battel at Branksfield, that there should be no remembrance left of them, within the Monasticall Church of Durham. L., C., *Dav.*]

And the said S<sup>a</sup>cte Cuthb: Bañ <sup>l</sup> was at manye other Roll,  
c. 1600. places besydes,\* yt was thought to be one of the goodlyest Reliquies that was in England, and yt was not borne but of p<sup>l</sup>ncipall daies when ther was a generall prosession, as easter daie, the Assentiō day, Whitsonday, Corpus christi

<sup>1</sup> Erased, and "fyve" written over.

<sup>2</sup> "w<sup>th</sup>all" erased, and "did cover the chalyce with all when he" interlined.

<sup>3</sup> Branxton, or Flodden field.

Roll. daie, & Sacte Cuthb: day. And at other festivall daies it  
c. 1600. was sett vp at y<sup>e</sup> easte end of the shrine because yt was so chargeable [weighty, *Dav.*]

Also when so e<sup>l</sup> yt was borne yt was y<sup>e</sup> clarke [of y<sup>e</sup> ferture, *interlined*] office to wayte vpō yt [w<sup>th</sup> his surplice on,\* *interlined*] w<sup>th</sup> a faire reade paynted staffe, w<sup>th</sup> a forke or clove in y<sup>e</sup> upp end of the staffe, w<sup>ch</sup> clove was lyned w<sup>th</sup> softe silke and softe downe in vnder y<sup>e</sup> silke for hurtinge or brusing of y<sup>e</sup> pipes of y<sup>e</sup> Ban being of sylver, to taikē it downe & Raise yt vp againe for y<sup>e</sup> weightenes therof. therwas iiij men alwaies appoynted to waite vpō it besydes y<sup>e</sup> clarke and he y<sup>t</sup> dyd beare yt.

MS. L., [And there was a strong girdle\* also of white leather,  
1656. that he that did bear St Cuthberts banner did wear it, when it was carried abroad, and also it was made fast to the said girdle, with two pieces of white leather, and at either end of the said two pieces of white leather a socket of horne\* was made fast to them, that y<sup>e</sup> end of the Banner staffe might be put into it, for to ease him that did carry y<sup>e</sup> said banner of St Cuthbert, it was so chargeable and so heavy, there were four men alwayes appointed to wait upon it, besides the Clarke and he that did bear it. L., C., *Dav.*]

Roll, The deace [*so here in Cos.; Dece, L.*] þor had y<sup>e</sup> keyes  
c. 1600. & y<sup>e</sup> keaping of Sacte Beed<sup>e</sup> shrine\* w<sup>ch</sup> dyd stand in y<sup>e</sup> galleley, and when so e<sup>l</sup> there was any ge<sup>n</sup>all prossessiō then he commaunded his clarke (geving him y<sup>e</sup> keyes of Sacte Beedes shrine) to drawe y<sup>e</sup> cover of yt & to taikē yt downe & dyd carry yt into the Revestrie.\* then it was caryed w<sup>th</sup> iiij mounckes about in pssessiō e<sup>l</sup>y þncipall day, and when the pcessiō was donne ytt was caryed into y<sup>e</sup> galleley & set vpe there againe, w<sup>th</sup> y<sup>e</sup> cou<sup>l</sup> letten downe ou<sup>r</sup> yt & lockte, the keyes browght by the clarke to the m<sup>r</sup> of y<sup>e</sup> fereture againe.

(81) Dane Richarde Crosbie M<sup>r</sup> of y<sup>e</sup> novices.

Ther was alwayes vj novices\* w<sup>ch</sup> went daly to schoule w<sup>th</sup>in the house for y<sup>e</sup> space of vij yere [together, *Cos.*], and one of y<sup>e</sup> eldest mounckes that was lernede was appoynted to be there Tuter the sayd novices had no

wages, but meite drinke and clothe for that space. The m<sup>r</sup> or Tuterer office was to se that they lacked nothing, as, Cowles, frock<sup>l</sup>,\* stai<sup>n</sup>yne, Beddinge, Bootes & sock<sup>l</sup>, and whene they did lacke any of thes necessaries, the m<sup>r</sup> had charge to caule of y<sup>e</sup> chamberlaynes for such thinges, for they neu<sup>l</sup> Receyved wages nor handled any money in that space but goynge daly to there bookes\* w<sup>th</sup> in the cloyster. And yf the m<sup>r</sup> dyd see that any of theme weare apte to lernyng & dyd applie his booke & had a prignant wyt w<sup>th</sup> all then the m<sup>r</sup> dyd lett y<sup>e</sup> prio<sup>r</sup> haue Intellygence then streighte way after he was sent to oxforde\* to schoole and there dyd lerne to study Devinity, and the resydewe of y<sup>e</sup> novices was kept at there bookes tyll they coude vnderstand there s<sup>v</sup>ice and y<sup>e</sup> scriptures, then at the foresayde yeres end they dyd syng there first messe.\* The house was no longer charged w<sup>th</sup> fyndinge them appell, for then they entred to wages to Finde them selves appell, w<sup>ch</sup> wages was xx<sup>s</sup> in y<sup>e</sup> yere. [& noe more, H. 45.] The eldest mouncke in y<sup>e</sup> house had no more except he had an office [y<sup>t</sup> did afford itt, H. 45]. his chamber where he dyd ly was in the Dorter.

Dane Johann Porter, Alias Johan Smythe Called  
Maister Sagersten\* [Saccraston, H. 45].

The Sextens checker\* was w<sup>th</sup> in the church\* in y<sup>e</sup> north alley over against Bushop skirleys alter of y<sup>e</sup> lefte hand as yo<sup>w</sup> goe vp the abbey to S<sup>t</sup> Cuthb: fereture [which after was converted to a songe scoole but sence itt is pulled downe\* by order of y<sup>e</sup> B<sup>pp</sup> att y<sup>e</sup> cominge of Kinge Charles (in)<sup>t</sup> his progresse to Scotland and y<sup>e</sup> songe scoole made in y<sup>e</sup> Cloisters\* vnder the Moncks lodginge wher M<sup>r</sup> Green\* now dwelleth, H. 45, *secunda manu*]. His office was to se that there should nothing be lackinge w<sup>th</sup> in y<sup>e</sup> church as to p<sup>r</sup>vyde bread\* & wyne for the church & to p<sup>r</sup>vide for wax and lyght in wynter. he had alwaies one Tonn of wyne lyinge in the said Checker for y<sup>e</sup> vse of y<sup>e</sup> sayd church, he had also seggersten hewgh\* in keping it was his charge, and S<sup>t</sup> Marga(82)rett<sup>l</sup> waired\* in his office.

<sup>t</sup> Not in the MS.



Roll, c. 1600. Also his office was to se all the glass wyndowes repayred & mendid and y<sup>e</sup> plumbers wourke of y<sup>e</sup> churche : w<sup>th</sup> mending of Bells & Belstring<sup>l</sup> [and leathering,\* *Dav.*], and [all *interlined*] other workes that was necessary to be occupied both w<sup>th</sup> in y<sup>e</sup> church & w<sup>th</sup> out y<sup>e</sup> church, and to se y<sup>e</sup> church to be clenly keapte, all thes thing<sup>l</sup> was alwaies to be called for at y<sup>e</sup> Sagerstens hand<sup>l</sup> as neade requyred.,

Also his office was to locke vp eu<sup>y</sup> day all the keyes of eu<sup>y</sup> alter in y<sup>e</sup> church, (eu<sup>y</sup> alter havinge there se<sup>y</sup>all aumbree and some two) and to lye theme furthe eu<sup>y</sup> mornynge betwixt vij and viij of y<sup>e</sup> clocke vpō y<sup>e</sup> height [upon the Topp, H. 45] of y<sup>e</sup> aumbrie (being of wayns-cott), wherin they weare lockte standing w<sup>th</sup> in y<sup>e</sup> north quer dour\* that eu<sup>y</sup> mouncke myght taikē y<sup>e</sup> key & appoynt what alter he was disposed to say mess at. Allso [And then, H. 45] y<sup>ei</sup> went to y<sup>e</sup> chapter house\* eu<sup>y</sup> day where all the Bushops in y<sup>e</sup> oulde tyme was buried, betwixt viij & ix of y<sup>e</sup> clocke and there did pray for all [y<sup>e</sup> soules of, H. 45] there benefactors and founders w<sup>ch</sup> had bestowed any thing of that church, and at ix of y<sup>e</sup> clocke ther ROUNG a Bell to mass called y<sup>e</sup> chapter messe, w<sup>ch</sup> was soug alwaies at y<sup>e</sup> heighe alter,\* and he that song y<sup>e</sup> mess had alwaies in his Memento\* all those that had geven any thinge to that church [all y<sup>e</sup> soules of their benefc'ors, H. 45]. the one halfe of y<sup>e</sup> mounckes did say masse\* in y<sup>e</sup> chapter masse tyme, and the other halfe that song the chapter mess, seyd messe in y<sup>e</sup> high mess tyme.\* There was at eu<sup>y</sup> alter ij challices & ij sylver Crewett<sup>l</sup>, appteyninge to yt, both w<sup>th</sup> albes and vestment<sup>l</sup> for y<sup>e</sup> principall feastes as also for all other Daies besydes. Eu<sup>y</sup> alter had ther duple furnitures\* for adorni'ge all ptes of thaulter servinge both for y<sup>e</sup> holy Dayes and pncypall feast<sup>l</sup>.

These founders and Benefactoures was prayed for eu<sup>y</sup> Daie & had in Remembrance in y<sup>e</sup> tyme of the messe. his chamber wher he dyd lye was in y<sup>e</sup> Dorter. he had his meyt sved from y<sup>e</sup> great kitching to his checkre.

(L.) These Beinge Mounckes and offeceres of y<sup>e</sup> Roll,  
c. 1600.  
Howse of Durh<sup>a</sup>m and naymed as follow<sup>th</sup>.

Dane Robert Bennett\* y<sup>e</sup> bowcer of y<sup>e</sup> house.

The Bowcers checker\* is a litle stone house Joyninge of the (83) cole garth\* pteyning to y<sup>e</sup> great Kytchinge a litle distant frome the Deanes haule greece [staires, H. 45].

His office was to Receave all the Rentes that was pteyning to the house, and all other officers of y<sup>e</sup> house mayde there accomptes to him,\* and he discharged all y<sup>e</sup> svant<sup>l</sup> wages, and paide all the expences [& so<sup>m</sup>es of money as was laid furth about any work appteini'g to ye said abey or, *interlined*] that y<sup>e</sup> house was charged w<sup>th</sup>all, his chamber where he dyd lye was in y<sup>e</sup> fermery, his meyt was serued from y<sup>e</sup> great kitching (*sic*) to his checker.

Dane Roger Wryght y<sup>e</sup> Cellerer of the house.\*

The Cellerers checker\* was afterward Doctor Toddes chamber Joyni'ge of y<sup>e</sup> west end of y<sup>e</sup> great kitchinge having a longe greece goynge vp to yt ou<sup>r</sup> y<sup>e</sup> fawlden yeatt<sup>l</sup>\* [folden gates, *Cos.*] His office was\* to see what expences was in y<sup>e</sup> kitchinge what beffes [Beives, H. 45] and muttones was spente in a weeke and all the spyces & other necessities that was spente in y<sup>e</sup> kitchinge both for y<sup>e</sup> p<sup>o</sup>rs table and for y<sup>e</sup> hole covent & for all strangers that came, [and to see y<sup>t</sup> nothings were wantinge, H. 45]. yt was his office to se all thing<sup>l</sup> orderlye served and in dewe tyme. The chambre where he dyd lye was in y<sup>e</sup> Dorter.

Dane Roger Watson\* y<sup>e</sup> Terrer of y<sup>e</sup> house.\*

The Tarrers checker was as yea goe into y<sup>e</sup> geste Haule of yo<sup>o</sup> left hand in y<sup>e</sup> entrie as yow goe in, or yea come in to y<sup>e</sup> great hall.

His office was to se that all y<sup>e</sup> geste chambers\* to be clenly kept and that all y<sup>e</sup> table clothes, table napking<sup>l</sup> & all y<sup>e</sup> naprie w<sup>th</sup> in y<sup>e</sup> chambers as sheetes and pillowes to be sweate and cleane, and he pvyded alwaies two hogshed<sup>l</sup>

Roll,  
c. 1600. of wyne\* to be redie against any strangers came [for y<sup>e</sup> entertaynem<sup>t</sup> of strangers, H. 45] and he pvyded p<sup>r</sup>ender for there horses\* that nothing should be lacking for any strang<sup>y</sup> whate degree so e<sup>u</sup> he was of and iiij yeamē allowed to wayte vpō y<sup>e</sup> said strangers when so e<sup>u</sup> they came. his chamber where he dyd ly was in y<sup>e</sup> fermery.

(84) Dane Willi<sup>a</sup>m foster y<sup>e</sup> Kepp of the Garn<sup>l</sup>.\*

The m<sup>r</sup> of y<sup>e</sup> garn<sup>l</sup> checker, was ou<sup>r</sup> M<sup>r</sup> Pilkingtons haule Doures\* all his house & M<sup>r</sup> Bonnies [Bunny, H. 45] house\* was garn<sup>l</sup><sup>r</sup> where all there wheat & other corne did lye. His office was\* to Receyve all y<sup>e</sup> whet that came & all y<sup>e</sup> malte corne, and to make accoumpte what malt was spente in y<sup>e</sup> weeke, and whate malt corne was delyu<sup>e</sup>d to y<sup>e</sup> kylne and what was Receyved from y<sup>e</sup> kylne & howe moch was spente in y<sup>e</sup> house, y<sup>e</sup> kylne was where m<sup>r</sup> Bennett<sup>l</sup> lodging [house, Cōs.] was\* hard beyond the Counditt w<sup>ch</sup> lodging he ded buylde of his charges.<sup>2</sup> his chamber wher he dyd lie was in y<sup>e</sup> Dorter.

Dane Thomas Sparke\* y<sup>e</sup> Chamberlayne.\*

The chamberlaynes checker\* was where m<sup>r</sup> Swifte\* hath his Lodging nyghe to the abbey gaites.<sup>3</sup>/

His office was to pvyde for stammyne otherwaies called lyncye wonncy<sup>e</sup>\* [and other Lincy Woncy, H. 45] for sheetes & for sheirtes for y<sup>e</sup> Novicies and y<sup>e</sup> mounckes to weare, for they dyd neu<sup>r</sup> weare any lynynge\* And he had a tailler wourkinge daily makinge sock<sup>l</sup> of white wollen clothe both hole sockes and halfe sock<sup>l</sup> and makinge shertes & sheetes of lyncye wonncey in a shop vnderneath the sayde checker w<sup>ch</sup> tailler was one of y<sup>e</sup> s<sup>r</sup>vauntes\* of the house. his cham<sup>r</sup> where he dyd lye was in y<sup>e</sup> Dorter.

<sup>1</sup> These granaries are at present the Houses of the eighth and ninth Prebendaries.—*Addition Ed. H.*

<sup>2</sup> It is at this time the House of the eleventh Prebendary.—*Id.*

<sup>3</sup> Now the Mansion House of the first Prebendary.—*Id.*

Dane Henrye Browne y<sup>e</sup> Mr of y<sup>e</sup> co<sup>m</sup>mon house.\*  
[Hall, H. 45.]

Roll,  
c. 1600.

The Co<sup>m</sup>moners checker\* was w<sup>th</sup> in the co<sup>m</sup>mon house. His office was to p<sup>r</sup>vide for all such spices against lent\* as should be comfortable for y<sup>e</sup> said mounckes for there great Austeritie both of fastinge & prayinge [because ther austeritie of fastinge & praier was very great, H. 45], and to see a fyre [a good fyer, H. 45] contynewally in y<sup>e</sup> co<sup>m</sup>mon house hall, (85) for the mounck<sup>t</sup> to warme theme when they weyre disposed, and to haue alwaies a hodshead of wyne for y<sup>e</sup> mounckes and for y<sup>e</sup> keaping of his O\*: called O Sapientia; and to p<sup>r</sup>vide for fygg<sup>t</sup> and walnutes\* against lent, his chamber where he dyd lye was in y<sup>e</sup> dorter.

Dane Will'm Watson\* y<sup>e</sup> Priors Chaplaine.

The chaplaynes Checker was ou<sup>er</sup> the staires\* as yo<sup>w</sup> goe vp to y<sup>e</sup> Deanes haule.

His offis was to Receave at y<sup>e</sup> Bowcers hand<sup>t</sup>\* all such sumes of money as was dewe for y<sup>e</sup> bowcer to paie vnto y<sup>e</sup> Lo: p<sup>r</sup>ors vse for y<sup>e</sup> maintenance of hime selfe & expencis of his whole howshold, and for [all, *interlined*] his other necessities. The said chaplen<sup>r</sup> was to p<sup>r</sup>vide for y<sup>e</sup> Lord p<sup>r</sup>ors appell, and to se all thing<sup>t</sup> in good order in y<sup>e</sup> hall, and his furniture [the lyninge, H. 45] for his table to be swete & cleane, & to se that eu<sup>er</sup> y<sup>e</sup> mā applied his office deligentlie as it owghte to be done, to se that no debaite nor strife to be w<sup>th</sup>in y<sup>e</sup> house. he had in his charge and keapinge all the Lord p<sup>r</sup>ors plaite & treasure, aswell in delyuinge therof, as Receiving yt in againe. And also he was to discharge and paie all gentlemē, yeomē, and all other s<sup>r</sup>vaunt<sup>t</sup> & officers of y<sup>e</sup> Lord p<sup>r</sup>ors house [of what degree soever, H. 45] there wages, and to paie all other Rackning<sup>t</sup> of his house what so eu<sup>er</sup>. His chamber where he did lye was next vnto y<sup>e</sup> p<sup>r</sup>ors chamber./

All thes mounckes before Rehersed was in thes officies when the house was suppressed, and the mounckes and

\* Altered to "chaplens office."

Roll,  
c. 1600. novicies was alwaies named after this sorte\* as thes  
mounck<sup>l</sup> ys named before y<sup>e</sup> suppression of the house,  
and the p<sup>o</sup>or of the house was alwaies called the Lord p<sup>o</sup>or  
evin to y<sup>e</sup> suppressiō of y<sup>e</sup> house also.

(LI.) Saynte Cuth: Shryne  
Defacede.

The sacred shryne of holy Sacte Cuthbert before mentioned\* was defaced in y<sup>e</sup> visitac'on\* y<sup>t</sup> Docter Ley [Lee, H. 45], Docter Henley, & m<sup>r</sup> Blythmā heild at Durh<sup>m</sup> for y<sup>e</sup> subuertinge of such monument<sup>l</sup> in the tyme of King Henrie .8. in his suppression of y<sup>e</sup> abbaies where they found many woorthie & goodly iewells\* [goodly & rich ornam<sup>ts</sup> & Jewells of great Value w<sup>ch</sup> y<sup>e</sup> s<sup>d</sup> church & St. Cuthb: was adorned w<sup>th</sup>all but moste especially, H. 45], but espe(86)ciallie one p<sup>o</sup>tious stone\* [belonginge to y<sup>e</sup> s<sup>d</sup> shrine, H. 45], w<sup>ch</sup> by y<sup>e</sup> estimate of those iij visitors & ther skilfull lapidaries [w<sup>ch</sup> they brought w<sup>th</sup> them, H. 45] y<sup>t</sup> was of value sufficient to redeme a prince: [worth in value a King<sup>l</sup> Ransome, H. 45]. After y<sup>e</sup> spoile of his ornam<sup>l</sup> and iewells, cūmīng nerer to his [sacred, H. 45] bodie, thingking to haue found nothing but duste & bones and finding y<sup>e</sup> chiste y<sup>t</sup> he did lie in very strongly bound w<sup>th</sup> Irone\*/ then y<sup>e</sup> goulde smyth\* dide taike a great fore ham<sup>o</sup> of a smyth\* & did breake y<sup>e</sup> said chiste [open, H. 45] and when they had openede y<sup>e</sup> chiste they found him lyinge hole vncorrupt\* w<sup>th</sup> his faice baire, and his beard as y<sup>t</sup> had bene a forth netts growthe,\* & all his vestm<sup>l</sup>\* vpō him as he was accustomed to say mess w<sup>th</sup>all: and his met wand of gould\* lieing besid him then, when y<sup>e</sup> gouldsmyth did pceive that he had broken one of his legg<sup>l</sup> when he did breake vpe [open, Cos.] y<sup>e</sup> chiste,\* he was verie sorie for it & did crye alas I haue broke one of his leigg<sup>l</sup>,\* then Doccter Henley hereing him say so did caule vpō hime & did bid him cast downe his bones, then he made him aunswer again that he could not gett it [them, H. 45] in sunder, for y<sup>e</sup> synewes & y<sup>e</sup> skine heild it\* that it would not come in sunder [could not pte, H. 45]. Then Docter Ley did stepp vp to se if it weire so or not and did

turne hime[self aboute *interlined*] and [did *interlined*] speke Latten to Docter Henley y<sup>t</sup> he was lieing holl. yett Docter Henley would geve no creditt to his word, but still did crye cast downe his bones, then Docter ley maide annswere yf ye will not beleue me come vp yo<sup>2</sup> selfe & se hime, then dyd Docter Henlie step vp [goe up, H. 45] to hime & did handle him & dyd se y<sup>t</sup> he laid hole, [was whole and vncorrupt, H. 45]. thē he did co<sup>m</sup>maund theme to taikē hime downe & so it hapned contrarie ther expectatiō y<sup>t</sup> not onely his bodie was hole and incorrupted, but y<sup>e</sup> vestm<sup>t</sup> wherin his bodie laie & wherw<sup>th</sup> all he was accustomed to saie mass, was freshe saife & not consumed : Whervpō y<sup>e</sup> visitores commaunded y<sup>t</sup> he should be karies in to y<sup>e</sup> revestre [y<sup>e</sup> Vestry, H. 45], where he was close and saiflie kept\* in the inner pte of y<sup>e</sup> Revestrie tyll such tyme as they did further knowe y<sup>e</sup> kings pleasure, what to doe w<sup>th</sup> him, and vpō notice of ye kings pleasure therin [and after, H. 45], the p<sup>r</sup>or and the mounckes buried him\* in y<sup>e</sup> ground vnder y<sup>e</sup> same place where his shrine was exalted [under a faire merble stone w<sup>ch</sup> remaynes to this day, where his shrine was exalted,\* H. 45].

Roll,  
c. 1600.

(87) (LII. THE SHRINE OF HOLY SAINT BEDE.)

The Shrine of holie S<sup>a</sup>cte Beede [the Shryne of St. Beeda, H. 45], before mentioned in y<sup>e</sup> galleleie was defaced by y<sup>e</sup> said visitors\* & at y<sup>e</sup> same suppression, his bones being interred\* vnder y<sup>e</sup> same place where his shrine was before erected [exalted, H. 45].

There ys two stones, that was of Sayncte Beedes shrine in the galiley of blewe mble w<sup>ch</sup> after the defacinge therof was browght into y<sup>e</sup> bodye of the church and lyeth nowe over against the estmost Toumbe of the Neivell<sup>e</sup> ioyned both together, the vppermost stone of the said shrine hath iij [altered to iiij; three, H. 45; 4, Cos.; three, L., C.] holes in eu<sup>e</sup>y corner for Irons to stand and to be fastned in to guyde the couyng whene yt was drawē vp or letten downe, wherevpon did stand Saincte Beedes shrine. And the other ys a playne mble stone whiche was Loweste and dyd lye aboute a litle mble tombe, where on y<sup>e</sup> lower end of y<sup>e</sup> v: smale pillars of mble did stande, w<sup>ch</sup> pillars

Roll, did also supporte the vppmost stone, the said stones\* lyeth  
c. 1600. now bothe together (as is afforsaid) endway before [near,  
H. 45] where Jesus alter did stande.

(LIII.) The Rite or Auncyent Custome of  
Prossession within the Abbey  
curche of Durhā Before  
y<sup>e</sup> Suppression as  
hereafter follow<sup>th</sup>.

Prossessiō by y<sup>e</sup> Prior & y<sup>e</sup>  
mounckes on S<sup>a</sup>cte Marks Day.\*

Vpō S<sup>a</sup>cte Mark<sup>t</sup> daie after easter, w<sup>ch</sup> was co<sup>m</sup>monly  
fasted\* thorowe all y<sup>e</sup> countrie & no flesh etē vpō it, the  
prior w<sup>th</sup> y<sup>e</sup> mounck<sup>t</sup> had a solemne p<sup>s</sup>session as that daie  
& went to y<sup>e</sup> Bowe church\* w<sup>th</sup> y<sup>e</sup> p<sup>s</sup>essiō & did verie  
solemne s<sup>v</sup>ice ther, and one of y<sup>e</sup> mounckes did make a  
s<sup>m</sup>ond to all y<sup>e</sup> people of y<sup>e</sup> pishe & of y<sup>e</sup> towne that  
came thether.

(LIV.) Prossessiō of y<sup>e</sup> iij cross daies\* by  
the prior and y<sup>e</sup> mounckes.

Likewise, on mundaie in cross weake they had also an  
other solemne p<sup>s</sup>essiō & did goe to S<sup>a</sup>cte Oswald<sup>t</sup> church  
in elvett & there did verie solemne s<sup>v</sup>ice and had (88) a  
s<sup>m</sup>ont y<sup>t</sup> one of y<sup>e</sup> mounck<sup>t</sup> did make before y<sup>e</sup> audyence of  
many people of y<sup>e</sup> towne./

Likewise y<sup>e</sup> morowe after beinge Tewesdaie they had an  
other solemne p<sup>s</sup>essiō to S<sup>a</sup>cte Margaret<sup>t</sup> church in fram-  
welgate & did solemne s<sup>v</sup>ice there & one of y<sup>e</sup> mounckes  
did make a s<sup>m</sup>ont to y<sup>e</sup> audient of much people of y<sup>e</sup> said  
pishe.

Likewise on y<sup>e</sup> morowe after being wedinsday they had  
an other solemne p<sup>s</sup>ession to S<sup>a</sup>cte Nicholas church in the  
m<sup>k</sup>ett place and there did devyne s<sup>v</sup>ice very sollemly and  
had a sermont made by one of y<sup>e</sup> mounckes before y<sup>e</sup> great  
Audyence of many people.

(LV.) Prossessiō of Hallowe<sup>1</sup> thursdaie, whitsonday, Roll,  
c. 1600.  
& Trinitie Sonnday, by the P<sup>o</sup>or & y<sup>e</sup> mounckes.

[The manner of y<sup>e</sup> Lord Prior & his monckes goeing in  
Procession vpon Assenc'on day Whitsonday & Trinytie  
Sunday, H. 45].

The next morninge being Hallowe thursdaie they had also a generall pssessiō w<sup>th</sup> two crosses borne before theme, [Vpon theis great festivall daies the Prior hadd two great Crosses borne before hym, H. 45] the one of y<sup>e</sup> crosses the stafe and all of gould, the other of sylver and pcell gilt both y<sup>e</sup> crose and the staffe, w<sup>th</sup> Sacte Cuthb: Bañ\* that holy Reliquie, w<sup>ch</sup> was borne formest in the pssession w<sup>th</sup> all the Riche copes that was in y<sup>e</sup> church, eūy mouncke had one, and the prio<sup>r</sup> had a m̄veilous Riche cope on, of clothe of ffyne pure gould, the which he was not able to goe vp right w<sup>th</sup> it, for the weightines therof, but as mē did staye it [but as some did goe by hym, H. 45], & holde it vp of eūy side, when he had it on, [he went, H. 45] w<sup>th</sup> his crutch in his hand w<sup>ch</sup> was of sylver and Duple gilt, with [a rich, *interlined*] myter\* on his head, also Sacte Beedes shrine\* y<sup>t</sup> holy Reliquie [& reliques, H. 45], was caryed in the said pssessiō w<sup>th</sup> iiij mounckes on there shoulders, and Sertain other Mounck<sup>e</sup> did cary about w<sup>th</sup> theme in y<sup>e</sup> saide pssessiō dyvers other holy Relick<sup>e</sup>, as the picture of Sacte Oswald\* of sylver and gilt, and Sacte Margaret<sup>e</sup> Crosse,\* of sylver & duple gilt, w<sup>ch</sup> pssessiō did goe furth of the north dore of the abbey church, and thorowe y<sup>e</sup> church yeard, & down Lyegaite\* by y<sup>e</sup> Bowe church end, and up the south baley\* and in at y<sup>e</sup> abbey gates [& soe to the Abbey gates, H. 45], where a grete number of people did stand both men, women, & childrine, w<sup>th</sup> great reverence and devoc'on, w<sup>ch</sup> was a goodly & a godly sight to behold, and so went thorowe y<sup>e</sup> abbey garth\* & a number of men following yt, but no women was suffred (89) to goe further then the abbey yeatt<sup>e</sup> [in y<sup>e</sup> Baylie, H. 45], & so thorow y<sup>e</sup> cloister into y<sup>e</sup> church./

<sup>1</sup> Holy, *Cos.* and editions.



Roll,  
c. 1600. Also vponē Witsonndaie was a generall pssessiō likewise, w<sup>ch</sup> was done w<sup>th</sup> great Solennytie after this foresaid pssessiō as it was on hallow thursday, w<sup>th</sup> Sacte Beede<sup>l</sup> shrine and Sacte Cuthb: Ba<sup>n</sup> and all the holie Reliques, as y<sup>e</sup> Image of Sacte Oswald, and the Image of Sacte Adian\* (*sic*) and the holie Relique of Sacte Margaret<sup>l</sup> Cross w<sup>th</sup> dyū<sup>l</sup> holie Reliques besides.

Lykewise, on trinitie Sonndaie there was an other generall pssessiō after this sorte aforesaid w<sup>th</sup> all the aforesaid Reliques and wente all y<sup>e</sup> same sircuit that all y<sup>e</sup> aforesaide pssessiones dyd goe before.

Many was the goodly riche Jewell<sup>l</sup> and Reliques\* that did apptaine to that same churche, yt was accounted to be the richest churche in all this land so greate was the Rich Jewell<sup>l</sup> & ornam<sup>ts</sup> that was gevē & bestowed of that holie mā Sacte Cuth: Besyd<sup>l</sup> that kyng Richard\* did geve his plamente Robe of blewe vellet wrowght w<sup>th</sup> great lyons of pure gould a mveilouse rich Cope, and an other Cope of clothe of gould gevē to y<sup>e</sup> same church, in the worship of that holie mā Sacte Cuthb: by an other prince, so great was the godly mynd<sup>l</sup> of King<sup>l</sup>, quenes, and other great estait<sup>l</sup> for the great devoc'on & love that they had to god and holy Sacte Cuthbert in that Church./ [Many rich and pretious Jewells and holy reliques did belonge and apptayne vnto this Church Itt was held to be one of y<sup>e</sup> richest Churches in all England, soe great was y<sup>e</sup> rich Jewells and ornam<sup>ts</sup> Copes Vestm<sup>ts</sup> and plaite presented to holy S<sup>t</sup> Cuthbert by Kinges Queenes Princes & Noblemen as in theis daies is almoste beyond beleife Kinge Rich: did geive his Parliam<sup>t</sup> Robe of blew Velvit richly wrought w<sup>th</sup> great Lyons of pure gould and another Cope of Cloth of gould geiven to St. Cuthbert by another Prince soe great was y<sup>e</sup> love of Princes in those daies to religious & holy workes towards y<sup>e</sup> church. H. 45].

Looke what is further to be desyred in y<sup>e</sup><sup>1</sup> enerration [generation, *Cos.*; Enarration, L.; ennarac'on, C.] of this Auncyent Church and godly ceremonies therin frequented, yo<sup>w</sup> shall Reade at large in the historie of the church\* w<sup>ch</sup>

<sup>1</sup> "Looke," etc., repeated on a joining.

coude not be conveynyently sett downe in these pticuler notes beinge but as yt weare a glass for ye vewers and beholders therof. Roll,  
c. 1600.

(LVI.) The Auntient solemnytie of p̄scession vpō corpus christi day w<sup>th</sup>in ye church and citie of durham. before<sup>2</sup> ye suppressiō of ye said abbey Church.

There was a goodly p̄sessiō vpō ye place grene\* on ye thursday after Trinitie sonndaie in ye hono<sup>r</sup> of corp<sup>9</sup> Christi daie ye w<sup>ch</sup> was a pryncipall feast at that tyme. The baley of the towne [did stand in ye towle bowth\* and *interlined*] did calle ye occupac'ons that was inhabiters w<sup>th</sup> in ye towne eūy occupatiō in his degre to bring forthe ther Ban<sup>n</sup> w<sup>th</sup> all the lightes appteynge to there sellall Ban<sup>n</sup> & (90) to repaire to ye abbey church Doure eūy banner to stand a Rowe [in ranke, *Cos.*] in his Degree from ye abbey church Dour to Wyndshole yett,\* on ye west syde of ye waye did all ye Ban<sup>n</sup> stand, and on ye easte syde of ye way dyd all ye Torges [torches, *Cos.*] stand pteynge to ye sayd Bannares.

Also there was a goodly shrine in S<sup>a</sup>cte Nicholas church, ordeyned to be caryed ye sayd daie in Prosscension cauled Corpus Christi shrine all fynlye gilted a goodly thing to behould, and on ye hight of ye sayd shrine was a foure Squared Box all of christall, wherein was enclosed the holy sacram<sup>t</sup> of thaulter and was caryed ye said daie with iiij preistes vp to ye place grene & all ye hole prosscessiō of all ye churches in ye said towne goyng before ytt and when it was a litle space w<sup>th</sup>in Wyndshole yett yt dyd stand still, then was S<sup>a</sup>cte Cuthb: Ban<sup>n</sup> browghte fourth w<sup>th</sup> two goodly faire crosses to meete yt and ye p̄or & covent w<sup>th</sup> all ye whole companye of ye Quere all in there best copes dyd meet ye said shrine sytting on there kneys\* and prayinge. The prior did sence yt\* [fetch it, *Cos.*] and then caryinge yt forward into the abbey church ye p̄or and covent w<sup>th</sup> all the quere following yt. It was sett in ye quere & solemne s̄vice don before ytt and Te Deum

<sup>2</sup> "before," etc., *secunda manu*.

Roll,  
c. 1600. solemnly songe and plaide of y<sup>e</sup> orgayns eu<sup>y</sup> mā praysinge  
god and all y<sup>e</sup> Bann<sup>r</sup> of y<sup>e</sup> occupac'ons\* dyd followe y<sup>e</sup>  
said shrine into y<sup>e</sup> church goyng Rownde about Saincte  
Cuthb: fereture lyghtinge there Torches & burning all y<sup>e</sup>  
svice tyme. then yt was caryed frome thence w<sup>th</sup> y<sup>e</sup> said  
pssessiō of y<sup>e</sup> towne back againe to y<sup>e</sup> place from whence  
it came & all the Bail<sup>r</sup> of y<sup>e</sup> occupac'ons following it, &  
setting yt againe in y<sup>e</sup> church, eu<sup>y</sup> mā maiking his  
prayers to god did depte, and y<sup>e</sup> said shrine was caryed  
into y<sup>e</sup> Revestrie\* where yt Remayned vntill that tyme  
Twelvemonth.

Then afterward in y<sup>e</sup> first yere of Kyng Edwardes  
Reigne there was certaine co<sup>m</sup>yssioners appoynted to  
deface all suche ornament<sup>r</sup> as was lefte in y<sup>e</sup> p<sup>i</sup>she  
churches in Durh<sup>m</sup> vndefaced in y<sup>e</sup> form<sup>r</sup> visitac'on, y<sup>e</sup>  
names of y<sup>e</sup> co<sup>m</sup>yssioners was Docter Harvye and Docter  
Whitby\* y<sup>e</sup> said docter Harvie did call for y<sup>e</sup> said shrine,  
and when it was browght before him he dyd tread vpō it\*  
w<sup>th</sup> his feete and did breake yt all in peces withe dyu<sup>r</sup>  
other ornament<sup>r</sup> pteyninge to y<sup>e</sup> church.

## APPENDIX.

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(f. 14<sup>b</sup>) (p. 91) I. A discription\* of the histories sett <sup>MS. Rawl.,  
1603.</sup> foorth in the glasse windowes in the Catherdrall Church of Duresme.

(MS. Rawlinson, B. 300, Bodleian Library).

### The north Alley of y<sup>e</sup> body of y<sup>e</sup> Church.

1. In the Alley towards the north are 6 glasse Wyndowes. y<sup>e</sup> lowest towards the Lanterne haith 3 faire lights\* devyded w<sup>th</sup> stoneworke hauinge therein y<sup>e</sup> picture of Christ crucified, in the middle or first light, & in the 2 light the picture of our blessed Lady one the one side of the picture of Christ, and in the 3 light the picture of saint Iohn Evangelist on the other syde of y<sup>e</sup> picture of Christ, & a monke in a blew habitte\* (vnderneeth him) kneeling vpon his knees\* & holding vp his hands: & 6 turrett wyndowes\* in plaine glasse.

2. In the 2 wyndow are 2 long lights devyded w<sup>th</sup> stoneworke in white glasse w<sup>th</sup> out pictures, round about coloured glasse,\* & 4 turrett wyndowes.

3. In the 3 wyndow are 2 faire long lights deuided w<sup>th</sup> stoneworke hauinge in y<sup>e</sup> first light the picture of saint Katherine,\* & beneath her y<sup>e</sup> picture of saint Oswold, & below him y<sup>e</sup> picture of saint Cuthbert, in y<sup>e</sup> 2 light is y<sup>e</sup> picture of our Blessed Lady, w<sup>th</sup> Christ in her armes, & beneath her y<sup>e</sup> picture of saint Bede, And below him the picture of St. Edmond B. & y<sup>e</sup> armes of St Cuthbert,\* & St Oswold finely sett out in coloured glasse, & 4 turrett wyndowes.

4. In y<sup>e</sup> 4 wyndow are 2 long lights devyded as afore-said in white glasse w<sup>th</sup> out pictures, round about w<sup>th</sup> couloured glasse, & 4 turrett wyndowes.

5. In the 5 are 2 long lights deuided w<sup>th</sup> stoneworke in white glasse without pictures, round about with coulered glasse, & 5 turrett Wyndowes, 4 vndreneath and 1 aboue.

MS. Rawl., (92) 6. In the 6 window are 2 long lights devyded w<sup>th</sup>  
 1603. stoneworke hauing in y<sup>e</sup> 1 light y<sup>e</sup> picture of saint Oswold,  
 & beneath him the picture of St Paule, & in the 2 light the  
 picture of St Peter, & beneath him y<sup>e</sup> picture of St Iames,  
 in fyne coloured glasse, & aboue 4 turrett lights, with  
 Bushop Skirlawes armes\* in the topp.

In the end of y<sup>e</sup> Church towards y<sup>e</sup> West, ou<sup>er</sup> y<sup>e</sup> north  
 Gallilee doore, is a wyndow with 2 lights devyded with  
 stoneworke, hauing in the south light the picture of o<sup>ur</sup>  
 Blessed Lady w<sup>th</sup> Christ in her armes, & a scepter in her  
 hands & y<sup>e</sup> 2 or north light in white glasse, & aboue are  
 4 turrett lights with B. Skirlawes armes in the top of all.

### The South Alley of y<sup>e</sup> body of y<sup>e</sup> Church.

In this Alley are 6 wyndowes of glasse, fynely coulered  
 w<sup>th</sup> pictures, vizt.

1. In y<sup>e</sup> 1 ou<sup>er</sup> y<sup>e</sup> Church doore going into the cloister  
 is a wyndow with 3 faire long lights devyded with stone-  
 worke, hauing in the 1 light the picture of St Oswold, (f. 15)  
 In the 2 light the picture of o<sup>ur</sup> Blessed Ladie & vnderneath  
 her is B. Langley in his episcopall attyre praying on his  
 knees & holding up his hands, with his armes in a  
 scutcheon\* vnderneath hī & thes words orate p aīa dñi  
 Thome Langley quondā ep'i huius eccl'ie, & in thee 3  
 light is pictured saint Cuthbert, sett foorth in fyne coloured  
 glasse, & 3 white turrett wyndowes.

2. In the 2 light are 2 faire long lights devyded w<sup>th</sup>  
 stoneworke hauing in the 1 light the picture of St George  
 in armoure, and a red lyon vnder his feete, & in the 2  
 light the picture of St Oswould king, in the 3 light the  
 picture of o<sup>ur</sup> blessed Lady, in y<sup>e</sup> 4 light y<sup>e</sup> picture of saint  
 Cuth: in his episcopall attyre, & in the 5 light y<sup>e</sup> picture  
 of St Xpofer\* with Christ on his shoulder & astaffe in his  
 hand budding & flourishing, & the draught of the instru-  
 ments wherewith Christ was crucified & the mann thereof  
 excellently sett foorth. & 10 knotts\* in coloured glasse  
 5 aboue and 5 below, & 6 tower wyndowes in white glasse.

3. In the 3 window are 2 long lights devyded w<sup>th</sup>  
 stoneworke hauing in y<sup>e</sup> 1 light the picture of god\* the

ffather & Christ on his brest hanging one the crosse, & in the 2 light is pictured S<sup>t</sup> Cuthbert w<sup>th</sup> certaine armes of the neviles excellently done, & 4 turrett wyndowes in the topp hauing all the neviles armes as they were ioyned in marriage. MS. Rawl.,  
1603.

4. In the 4 window are 2 faire long lights devyded with (93) stoneworke hauing in the 1 light the picture of o<sup>o</sup> blessed Lady, & S<sup>t</sup> Iohn Baptist, & S<sup>t</sup> paule, & in the 2 light S<sup>t</sup> Iohn Euangelist with the chalice in his hand, S<sup>t</sup> Anne & other pictures w<sup>th</sup> 3 neuils armes beneath as they were ioyned in marriage & aboue 4 turrett wyndowes w<sup>th</sup> the nevills armes in them all.

5. In the 5 window are 2 fare long lights devided w<sup>th</sup> stoneworke, hauing in the 1 light y<sup>e</sup> picture of the Angell Gabriell saluting the blessed virgin Mary, & in the 2 light is y<sup>e</sup> picture of our blessed Ladie & 2 other angells with scutcheons with the armes of the nevills\* & others with whom they were maryed, on there breasts, the one angell vnder S<sup>t</sup> Gabriel, & thee other vnder o<sup>o</sup> blessed Ladie, all sett out in fyne coloured glasse, and aboue 4 tower wyndoes in painted glasse w<sup>th</sup> knotts.

6. In the 6 wyndow are 2 faire long lights devided with stoneworke, without pictures, and aboue 4 towre lights, hauing in them the armes of 4 se<sup>u</sup>all noblemen in coulored glas.

Also there is a window ou<sup>e</sup> the south doore of the Gallilee, hauing 3 lights devyded with stoneworke, without pictures, & 4 towre wyndowes in white glasse.

(f. 15<sup>b</sup>) The north Alley of the Lanterne.

In the end of y<sup>e</sup> said Alley towards the north, is a faire glasse window & therein 3 faire long lights devided with stoneworke, hauing in the 1 light the picture of S<sup>t</sup> Iohn Bap: w<sup>th</sup> y<sup>e</sup> Lambe of God in his hand, & in y<sup>e</sup> second light is y<sup>e</sup> picture of o<sup>o</sup> B. Ladie, w<sup>th</sup> the picture of a monke in a blew habite vpon his knees, holding vp his hands vnto her, & aboue his his [*sic*] head written m'r dei miserere mei, & in the 3 light is y<sup>e</sup> picture of S<sup>t</sup> Iohn

MS. Rawl.,  
1603. Evangelist w<sup>th</sup> a read in his hand, & beneth hī y<sup>e</sup> draughts of the nevills Crosse, & bulls head, with ii towre windoes aboue, & y<sup>e</sup> picture of God Almightye in thee highest of all in fyne coloured glasse.

And further in the s<sup>d</sup> Alley are 3 altars, & aboue e<sup>l</sup>lie altar on glasse window, hauing 3 fare long lights deuided with stoneworke.

1. The 1 altarre is called St Giles altar, & in y<sup>t</sup> wyndow in y<sup>e</sup> 1 light is pictured St Nicholas, hauing vnder his feet written scus Nicolaus epus, in the 2 light is pictured nicodem<sup>9</sup> w<sup>th</sup> bluddy hands & face bearing y<sup>e</sup> wight of Christ of the crosse in his armes, (94) & in y<sup>e</sup> 3 light is pictured saint Gyles in a blew habitt, with y<sup>e</sup> hind at his feete\* shott w<sup>th</sup> a shaft.

2. The 2 Altar is called St Gregories altar, hauing thereon another window with 3 faire lights devyded w<sup>th</sup> stoneworke, in y<sup>e</sup> first light is y<sup>e</sup> picture of saint Gregorie, in y<sup>e</sup> 2 light is y<sup>e</sup> picture of o<sup>r</sup> B. Lady, w<sup>th</sup> Christ in her armes, and one W<sup>m</sup> Seaton sub prior a monke pictured vnder her in a blew habitt kneeling & holding vp his hand<sup>e</sup> w<sup>th</sup> these words, W<sup>m</sup> Seaton sub prior, & in the 3 light a bish[o]p w<sup>th</sup> a crosse on his should [*sic*] called St Ambrose.

3. The 3 Altar is called St Bennets Altar, & hauing y<sup>e</sup> like window, w<sup>th</sup> 3 fare lights, in y<sup>e</sup> 1 light is the picture of St Bennet in a blew habitt, with a crosyer staffe in his hand, & vnderneath him, the picture of St Herome w<sup>th</sup> y<sup>e</sup> Cardinalls hatt on his head, & in y<sup>e</sup> 2 light is the picture of Xpte as he did ascend, & rose from the death, & a picture of a prior kneeling and holding vp his hands, before y<sup>e</sup> altar [*sic*] with a miter sett vpon it, In y<sup>e</sup> 3 light is y<sup>e</sup> picture of St Katherine\* w<sup>th</sup> y<sup>e</sup> whele in her hand, & vnder her the picture of Mary Magdelene w<sup>th</sup> an alablaster box in her hands w<sup>th</sup> the ointement therein as she annoynted Christ, & aboue are 3 towre windowes pictured therein, with angells, all sett forth in fyne coulored glasse.

And y<sup>e</sup> order of St Bennett\* sett forth in there pictures in wainscott, with a p<sup>t</sup>ition, the priors\* within & y<sup>e</sup> monkes w<sup>th</sup> out. MS. Rawl.,  
1603.

### The south Alley of y<sup>e</sup> Lanterne.

In the Alley are 3 altars, the 1 called o<sup>o</sup> La: altar, al's howghells altar,\* the 2 y<sup>e</sup> lady of Boltons altar, y<sup>e</sup> 3 s<sup>t</sup> ffides altar towards y<sup>e</sup> south.

1. The 1 aultar hauing a faire glasse window w<sup>th</sup> 3 faire long lights, seled w<sup>th</sup> stoneworke hauing in y<sup>e</sup> 1 light the picture of St Katherine\* w<sup>th</sup> the whole<sup>1</sup> in (f. 16) her hand vnderneath her y<sup>e</sup> picture of o<sup>o</sup> B. lady w<sup>th</sup> Christ in her armes, in the 2 light, & vnder her the picture of a monke in a blew habitt, praing & holding vp his hands, & in y<sup>e</sup> 3 light the picture of St Margaret, & vnder y<sup>e</sup> picture of St Xpofer\* bearing Chish [*sic*] of his shoulders, ou<sup>er</sup> the water, hauing a staffe budding & flourishing in his hand, & 3 towre windowes w<sup>th</sup> out pictures; The [w<sup>th</sup> the, H. 44] picture of St Iohn Baptist put in prison, & standing within the grate or iron barre thereof, w<sup>th</sup> a booke in his hand w<sup>th</sup> (95) y<sup>e</sup> lambe of God vpon it pointing vnto it w<sup>th</sup> the other hand, as when Xpt sent diuers messengers to Iohn being in prison who pointed vnto the Lambe w<sup>th</sup> his finger, ecce agnus dei, w<sup>ch</sup> was Christ who had sent to learne of hi who he was.

2. The 2 altar haith alsoe a Window w<sup>th</sup> 3 lights, hauing in y<sup>e</sup> 1 y<sup>e</sup> picture of St Iohn Euangelist w<sup>th</sup> y<sup>e</sup> read in his right hand, & y<sup>e</sup> eagle vpon his booke, in his left hand, & vnder him y<sup>e</sup> picture of St Nicholas, in the 2 light y<sup>e</sup> picture of o<sup>o</sup> Lady of Bolton, with a golden mase in her hand, & a crowne of gold on her head, a monke vnder her feete, k'eling & praying w<sup>th</sup> eleuated hands, & in y<sup>e</sup> 3 light y<sup>e</sup> picture of St Stephen with the stones in his hand where with he was martered,<sup>2</sup> & vnder hi the picture of St Iohn Bap: w<sup>th</sup> the lambe in his hand, & aboue all 3 towre windoes with couloured glasse sett forth, with aungells pictured in them.

<sup>1</sup> "whole" in MS.

<sup>2</sup> "quartered" in MS.



MS. Rawl.,  
1603.

3. The 3 aultar haith alsoe 3 like lights, hauing in ye 1 the picture of o<sup>o</sup> Blessed Ladie w<sup>th</sup> Xpt in her armes, & vnder her the picture of St ffides, in ye 2 light the picture of god ye father, w<sup>th</sup> Xpt in his armes, as pceeding from thee father, vnderneath hī ye picture of St Thonas [*sic*] & vnder him the picture of a monke in a blew habitt, praying & holding vp his hands, & vnder him ye picture of St Leonde,\* vnder hī ye picture of St Laurence, & in the high pt of all the window, in a little turrett window, the picture of St Bede in a blew habitt, and 2 other little turrett windowes, with thee pictures of 2 aungells.

In ye end of the said altar southward is a faire glasse window w<sup>th</sup> 3 faire long lights, devided with stoneworke, in the middle or 1 light is ye picture of Xpt crucified, & vnderneath ye picture of A monke in a blew habitt kneeling & holding vp his hands hauing written aboue his head, Xpe Iesu Thōe des grandiū [gaudium, H. 44], & in ye 2 light ye picture of o<sup>o</sup> B. lady on theone side of Christ, & in ye 3 light ye picture of St Iohn Evangelist on theother side, of Xpt, & aboue all 5 towre lights w<sup>th</sup> ye picture of god almightie w<sup>th</sup> a globe in his hand, & in ye middle light ye picture of 2 aungells ov [on, H. 44] either side of god, one in either of ye other 2 lights [*sic*].

Also there is a window towards ye cloister, on ye west side on the clocke doore, ou<sup>er</sup> ye old seat\* hauing therein 3 faire long lights devided w<sup>th</sup> stoneworke, hauing in the 1 light ye picture of o<sup>o</sup> Ladie, & vnder her ye picture of St Cuth: w<sup>th</sup> St Oswalds head (96) in his hand, in ye 2 light ye picture of o<sup>o</sup> sauour Xpte on the Crosse with . I. n. r. I. ou<sup>er</sup> his head, w<sup>th</sup> aungells receyuing blood & water from his side, & 2 aungells, receyuing ye blood from his feet, & thee (f. 16<sup>b</sup>) & the picture of the sunne & moone wanting light aboue his head, vnderneath the picture of Xpt, is the picture of o<sup>o</sup> Ladie, & vnderneath her the picture of a monke in a blew habitt holding vp his hands & kneeling hauing aboue his head . M'r dei miserere mei, & in the 3<sup>d</sup> light the picture of St Iohn Baptist, & St Oswald vnder him, as he was king in princely attyre.

## The North Alley of the Quiere.

MS. Rawl.,  
1603.

In the North Alley of the quier are 4 faire couloured glasse windowes seuered with stoneworke.

1. The 1 hauing therein 4 faire long lights se<sup>u</sup>led as aboue, having a casement\* therein cōtaining in the 1 light the picture of our blessed Lady, w<sup>th</sup> Xpt in her armes, & a triple crowne of gold on his [her, H. 44] head, in y<sup>e</sup> 2 light is pictured St Anne, in the 3 light St Marie Magdene, & in the 4 light St Marie Cleophe, & Salome, being the 3 Maries, & 5 little toure windoes in white glasse in the hight of all.

2. In y<sup>e</sup> 2 window is 4 faire long lights se<sup>u</sup>led as aboue, hauing in y<sup>e</sup> 1 light y<sup>e</sup> picture of St Michaell thearchangell, w<sup>th</sup> a sword in the one hand, & a staffe w<sup>th</sup> a crosse on theother, killing the dragon, in y<sup>e</sup> 2 light the picture of saint Katherine w<sup>th</sup> y<sup>e</sup> whele<sup>1</sup> on her hand, & a naked sword, & written aboue her head, S'ca Katherina, in the 3 light the picture of o<sup>u</sup> blessed La: w<sup>th</sup> Xpt in her armes, & written aboue her head, s'ca Maria, vnderneath her feete the picture of a monke in a blew habitt, kneeling w<sup>th</sup> eleuated hands, & written aboue his head, m'r dei misere (*sic*) mei, vnderneath his feete written, dñs Georgi<sup>o</sup> Cornfurth. and in y<sup>e</sup> 4 light the picture of St Cuthbert w<sup>th</sup> St oswolds head in his hand, & ou<sup>er</sup> hī written, S'cus Cuthbert<sup>o</sup>, & aboue all are 7 towre lights in white glasse, & below 2 knotts in white glasse.

3. In y<sup>e</sup> 3 window are 4 like lights se<sup>u</sup>led as aboue, in y<sup>e</sup> 1 y<sup>e</sup> picture of St Oswald King w<sup>th</sup> y<sup>e</sup> Crosse on his brest, in the 2 light y<sup>e</sup> picture of St Cuth: w<sup>th</sup> S'cus Cuthbert<sup>o</sup> written vnder hī, in the 3 y<sup>e</sup> picture of St Gregorie, with s'cus Gregori<sup>o</sup> written vnder hī, & in the 4 of a monke traueyling\* to the sea syde, and washing his feete found saint Cuthbert standing in y<sup>e</sup> sea aboue his sholders holding vp his hands, looking towars heauen, saing his prayers, & alsoe another monke lying on the hight of a rocke leaneing on his arme, beholding holy St Cuth: wher he stood, in the sea at his prayers, (97) aboue all 7 towre windoes in coloured glasse, hauing in thē sundrie pictures.

<sup>1</sup> "whole" in MS.

MS. Rawl.,  
1603. 4. In the 4 window is 4 like lights, contaying [*sic*] in the 1 y<sup>e</sup> picture of Aydanus B. in the 2 y<sup>e</sup> picture of St Cuth: in the 3 saint Mary, & in y<sup>e</sup> 4 St Oswald, finely sett out in coloured glasse, & 3 turrett windows hauing the pictures of two angells offering<sup>1</sup> to the pictures of xpt incense, in the highest w<sup>th</sup> 12 couloured knotts.

(f. 17) The south Alley of the quier.

1. In the south Alley are 4 windowes, the 1 hauing 4 long lights seüed with stoneworke, hauing in the 1 light the picture of St Cuth: w<sup>th</sup> St Oswalds head in his hand, in the 2 light the picture of St Oswald king with his scepter in his hand, in y<sup>e</sup> 3 light the picture of o<sup>o</sup> B. lady with Xpte in her armes, & in the 4 light y<sup>e</sup> picture of St George in armour in blew colours,\* killing the dragon, & vnderneath eüie of the draughts of there 4 seüall armes in scutcheons,\* vizt. of St Cutb: St Oswald, o<sup>o</sup> Blessed Lady, & St George, & aboue all 3 towre windowes in white glasse with 4 knotts of fyne couloured glasse vnderneeth them.

2. In the 2 window are 4 like lights, hauing in them, the picture of St Peter w<sup>th</sup> s'cus Petrus vnder his feete, hauing the golden keyes in his hand, & his pt of the Crede,\* Credo in deū &c: in the 2 the picture of St Andrew with scus Andreas vnder hī, & aboue his head, et in Iesu &c. in the 3 the picture of St Iames with a staffe & a crosse vpon it in his hand, & vnder hī s'cus Iacobus & aboue his head qui conceptus &c. & in the 4 the picture of St Iohn Euangelist w<sup>th</sup> the chalice in one hand, & the read in the other, undre hī s'cus Ioh'es, & aboue him passus sub pontio &c. & 13 toure windowes in most fyne colours, & aboue all the picture of God almighty in fyne couloured glasse.

3. In the 3 window are 4 like lights, hauing in the 1 the picture of saint Thomas w<sup>th</sup> s'cus Thomas vnder him, & aboue hī resurrexit a mortuis &c. in the 2 the picture of saint Iames vnder him S'cus Iacobus, & aboue hī, et sedit ad dextra, &c. in the 3 the picture of St Phillip, vnder hī S'cus Phil:<sup>o</sup> & aboue inde venturus est, & in y<sup>e</sup> 4 y<sup>e</sup>

<sup>1</sup> "yferring" in MS.

picture of S<sup>t</sup> Bartholemew, vnder hī S<sup>c</sup>us Bartolemeus, & aboue credo in spiritū sanctū &c. & 4 fyne knotts in coulered glasse, & 10 towre windowes in white glasse. MS. Rawl.,  
1603.

4. In the 4 window are 4 like lights, hauing in the 1 the picture of S<sup>t</sup> (98) Barbarie, w<sup>th</sup> the castle in her hand, in the 2 light the picture of S<sup>t</sup> Andrew, in thee 3 the picture of S<sup>t</sup> Iohn Euangelist, & in y<sup>e</sup> 4 y<sup>e</sup> picture of S<sup>t</sup> Iames with thee pilgrims staffe in his hand, & his scrippe about hī, & aboue 3 towre windowes, in the higehest the picture of Xpt crucified, in the 2 the picture of o<sup>y</sup> blessed La: & in y<sup>e</sup> 3 the picture of S<sup>t</sup> Iohn baptist, excellently sett forth in fyne couloured glasse.

#### The Vestrie House.<sup>1</sup>

1. Wherein are 4 windowes, in the east end thereof the fairest window hauing therein 5 faire long lights selled with stoneworke, hauing therein the picture of xpte crucified in the midst thereof, & aboue his head a pellican pictured, giuing her blood to her young ones, as Xpt gaue his for the whole world, and the picture of our blessed La: platting [wringing, *Hunter's editions*] her hands & lamenting most pitifully his death, on the (f. 17<sup>b</sup>) on the one syde of xpte, & the picture of S<sup>t</sup> Iohn Euangelist leaning on his arme on theother syde, with weeping teares from his eyes, & the picture of S<sup>t</sup> Bede in a blew habitt of the north syde of our blessed Lady, & the picture of S<sup>t</sup> Leonard\* on the south side, of S<sup>t</sup> Iohn being all fynely sett forth in couloured glasse.

2. In the 2 window are 3 like lights, hauing in the 1 the picture of S<sup>t</sup> Oswald with a ball and a crosse in the one hand, and a scepter in the other, in the 2 the picture of our Lady, with Christ in her armes, and in y<sup>e</sup> 3 the picture of S<sup>t</sup> Cuthbert w<sup>th</sup> saint Oswolds head in his hand, & the picture of a monke called Thomas Moresbie\* deuoutly kneeling, with M<sup>r</sup> dei miserere mei, written aboue his head.

3. In the 3 window are 3 like lights, hauing in the 1 the picture of the salutac'on of the angell Gabriell, to the virgin Mary, in the 2 the picture of o<sup>y</sup> blessed Lady,

<sup>1</sup> This section is not in MSS. C., H. 44.

MS. Rawl.,  
1603. with a little pott before her, & vnderneeth her, the picture of the prior of Coldinghā named W<sup>m</sup> Drax,\* hauing a crosyer staffe in one hand, & a booke in the other, in a black habitt kneeling, & holding vp his hands, with m'r dei miserere mei, aboue his head, & vnder him W<sup>m</sup> Drax prior of Coldinghā, & vnder hī y<sup>e</sup> picture of S<sup>t</sup> Ebba prioress,\* at her prayers w<sup>th</sup> these words, Aue grā plena d'ns tecū.

4. In the 4 window are 3 like lights, hauing in y<sup>e</sup> 1, the picture of B. Aydan in his episcopall apparell, with his crosyer (99) staffe in his hand, in the 2 light the picture of S<sup>t</sup> W<sup>m</sup> Bushop\* in his masse apparell & a staffe in his hand w<sup>th</sup> a crosyer vpon it, & vnder hī the picture of a monke in a blacke habitt, called Thomas Rome,\* hauing written vnder hī Thomas Rome sacrista, and aboue him Scus will'us (*sic*) ora pro nobis, & in the 3 light the picture of S<sup>t</sup> Bede in a blew habitt all sett forth in couloured glasse.

#### The 9 Altars.\*

1. ffirst in the midst was the altar of S<sup>t</sup> Cuthbert & S<sup>t</sup> Bede, aboue w<sup>ch</sup> there is a faire long window, w<sup>th</sup> 4 long lights seuered w<sup>th</sup> stoneworke, & a crosse diuision\* of stone thwart the midst, In the 2 high light are y<sup>e</sup> pictures of S<sup>t</sup> Cuthbert with S<sup>t</sup> Oswalds head in his right hand, & his crosier staffe in thother, apparrelled as he said Masse, viz an albe & a read westm<sup>t</sup> aboue it, & S<sup>t</sup> Bede in a blew habitt, vnder there feet in the same high lights are the pictures of 2 Bishops with there crosier staues in there hands kneeling & looking vp vnto thē, in there episcopall attire & myters, the one vnder S<sup>t</sup> Cuthbt & the other vnder saint Bede.

In the 2 lower lights is the discription of S<sup>t</sup> Cuthbert [vide Cloyster windowes,\* H. 44] w<sup>th</sup> the sun beame shining, vpon his mothers bedd, at his natiuity, & the building of Farne Iland with other pt of his myracles, w<sup>th</sup> the picture of S<sup>t</sup> Oswald king, blowing his horne,\* & the picture of S<sup>t</sup> Cuthbt appearing to y<sup>e</sup> said saint Oswald, (f. 18) with the draught of the armes of Bishop Langley & others, all in fyne couloured glasse, and aboue all are 4

turret windows conteyning the picture of our blessed Lady, and the lillie before her, and her salutation in couloured glasse. MS. Rawl.,  
1603.

On the south side of S<sup>t</sup> Cuthberts & S<sup>t</sup> Bedes altar, was the altar of S<sup>t</sup> Oswold king, & S<sup>t</sup> Lawrence haueing aboue the same a like wyndow & light, the 2 higher lights hauing the picture of S<sup>t</sup> Oswold with a scepter\* in his right hand, & a golden crowne on his head, & a crosse & a ball in the left hand, & vnder hī the picture of Bishop Langley in his pontificall habitt, hauing written aboue hī, o s'ca m'r dei ora pro me, & vnder hī, orate pro Thoma Langley ep'o dunelm, & the picture of S<sup>t</sup> Lawrence w<sup>th</sup> his girdirons in his left hand, & the armes & scutcheon of B. Langley vnder hī, viz a faire crowne of gold aboue his helmet, & within the crowne, the crest being a bush of ostrich feathers\* excellently sett forth, in fyne greene & read painted glasse, the 2 lower lights conteyne the setfall storyes of S<sup>t</sup> Oswold beheaded (100) & lying on his beare accompanied with S<sup>t</sup> Cuth: & others, & the sun beames shyning vpon hī, where he lay on his beare, & the story of S<sup>t</sup> Laurence death & martyrdome, & in the middle deuision of the said window are 4 like lights, hauing 4 starres or millets in thē, & aboue all are 4 turret windowes hauing the pictures of our sauour Christ, and our blessed Ladie, & others in most curious glassoned worke.

2. The 2 was the altar of S<sup>t</sup> Thomas of Canterburie, & s<sup>t</sup> Katherine, a like window with like lights, conteyning the storie of S<sup>t</sup> Thomas martirdome comming downe on the one side, & the storie of s<sup>t</sup> Katherina\* brought before the king & tormented on the wheelles, with 2 aungells seuering thee wheelles from torturing her, & after coṃmitted to prison, looking foorth of the grate, and her beheading afterwards in the kings p<sup>s</sup>ence, coṃing downe on the other side, with certaine armes & scutcheons in 4 turret windowes, vnder the midst of the said window deuided, & the pictures of 4 Bishops, in 4 little turret windowes, & the picture of o<sup>o</sup> B. Lady aboue all in a blew habitt.

MS. Rawl., 1603. 3. The 3 was the altar of St Iohn Baptist, & St Margeret with a like wyndow & lights hauing the picture of St Iohn Baptist one the one syde, & the lambe, & a crosse in his hand, with these words written aboue him, ecce agnus dei, & vnder him, (a monke called Thomas) in a bleu habitt, with these words aboue hī, adiurua [*sic*] me s'ce Cuthb'te Thoīm, & his baptizing of Christ in Iordan, being after brought before the King and Queene & soe consequently beheaded, & the picture of St Margaret\* on the other syde, hauing oucome the dragon, with these words aboue her, S'ca Margareta, & being brought before the king was condemned, & hung by the head haire, drawen vp by wyndowes,\* & put into a tunne of oyle, which would not kill her, because the [*sic*] would not consume it, & soe she was beheaded, aboue all are 4 turrett Wyndowes, conteyning & holding the pictures of St Iohn Baptist and our blessed Lady & others, & finely sett out in couloured glasse.

4. (f. 18<sup>b</sup>) The 4 was the altar of St Andrew, & Mary Magdelene, w<sup>th</sup> a like wyndow & lights, conteyning on the one syde, the picture of St Andrew, with his crosse ou his bodie, and these words ou his head, S'cus Andreas, on the other side, Mary Magdelene w<sup>th</sup> s'ca Maria Magdelena ou her head, & the storie of her kneeling at her prayers, brought before the king and iudged to die,\* & some pt of the storie of Xpt annoynting & visiting the sicke, & aboue all 4 turrett wyndowes, & the pictures of 4 doctors of the Church, St Augustine, Hierome, Ambrose, & Gregorie, in fyne couloured glasse.

(101) 1. On the north syde of St Cuth: & St Bedes altar, was the altar of saint Martin, and saint Edmond,\* hauing like wyndow, and ligts, conteyning the picture of St Martin in his blew vestm<sup>t</sup>, & his myter on his head, a staffe in his hand and a crosse on the topp, & these wordes ouer him, S'cus Martinus Archep'us, & vnder him the draught of Bishop Skerlawes armes holden vp with 2 aungells, & fadowmed\* & coued with the third, & the storie of St Martin & certaine armes drawen therein, especiallie the icture of a wicked spirite in the likenesse of a womam [*sic*]

who had gotten into the chamber of S<sup>t</sup> Martin (Edmond *interlined*, and so H. 44), intending to tempt that holie man, (to lecherie, *interlined*) & his contempt of the sin, was sin of lecherie, [*sic*] who by the prayers & deuotion of that holy man & his contempt of the sin, was soe abhorred and detested, that he with a rod did switch & beate her forth of the bed, & the picture of S<sup>t</sup> Edmond in his red episcopall attire, with a staffe hauing a crosse on the top, in his hand, & these words ou him, S'cus Edmudus ep'us, with diuers & sundrie armes of men, both aboue in little turret wyndowes, & below, & the picture of B. Skeirlaw with the picture of 2 angells on eother syde, vnderneeth S<sup>t</sup> Edmund B. with 4 turrett wyndowes conteyning the armes of diuers noblemen pfectly drawen in the breasts of 4 angells.

MS. Rawl.,  
1603.

2. The 2 was the altar of saint peter & saint paule, hauing like wyndow & lights, conteyning the picture of S<sup>t</sup> peter with the crosse keyes in his hand, & vnderneath his beheading,\* & pt of his myracles shewing his danger of drowning walking walking [*sic*] towards Xpt on the sea, vntill Xpt helped hī, & tooke hī by the hand, w<sup>th</sup> ye picture of 4 armes in the little paines vnderneath the middle stone-work, And the picture of saint paule psecuting the Church of Damascus, & therefore stricke blind, & after, became an ap'le vpon the appearing of Xpt vnto hī, hauing written vpon his breast, Saule, Saule, quid tu me psequeris, & after brought before thee emperour was beheaded, & aboue all 4 little towre wyndowes w<sup>th</sup> 4 fyne pictures fynely sett out in [*sic*] couloured glasse, that is to saie, of saint Ceadda, saint Cuthbert, saint Aydaïne, and another Bishop Which is unknowen, & a little wyndow aboue all with ye picture of god almighty.

3. (f. 19) The 3 was the altar of S<sup>t</sup> Aydaïne,\* with like wyndow & lights, with the picture of S<sup>t</sup> Aydaïne in his episcopall attyre, w<sup>th</sup> his crosier staffe in his hand, whose soule after his death is departed [in his hand and his Soul carried to Heaven by two Angells\* in a Sheete with part of the Storie of Christ, C.; reported, H. 44] to be caryed vp in a sheete into heauen by 2 angells, with



MS. Rawl.,  
1603. pcell of the story of Xpt, & the picture of a king & 2 other saints, & the picture of St Elinor\* [St Ellinor in a blew habit being a Prioress with the Story of religious women of her order going to her Chappell, C. ; Helena, H. 44] in her blew habitt being a prioress, conteyning the story [soverainty, H. 44] of the religious women of her order, resorting to there Church & the picture of our Ladie & the angell Gabriell appearing to her, & the (102) holy Ghost ouersadowing her, the lilly springing forth of the lillie pott, and vnderneath the middle stoneworke are the pictures of angells in 4 little wyndowes, & aboue all are 4 towre wyndowes with the pictures of 4 ap'les, and thee picture of God almightie all in another wyndow, in couloured glasse, with our sauour Christ in her\* [his, H. 44] armes.

4. The 4 altar, was the altar of the archangell St Michael, with like window & lights, conteyning the pictures of 8 seuerall orders\* of angells, in 8 seual pictures, viz one angell pictured & vnder hi written Cherubines & seraphines, another, & vnder him, Archangeli, another, & under hi, Angeli, another, & vnder him, principatus, another, & vnder him, dominac'oes, another, & vner [sic] him potestates.

And aboue all in 4 turrett windowes the pictures of 4 Archangells, winged with the wheele vnder there feet, & there names written in there winges, and aboue all in a little towre window, in the midst of it, is the picture of god Almighty.

ffinis.

ffinis de histories of the glasse windowes in the Cathedral Church of Duresme.

MS. Cosin, (103) II. De aduentu Regis Henr: 6 ad Eccl'iam  
B. II. 2,  
1660, p. 112. Dunelm.

Illustrissimus benignissimus graciousissimus et o'ibus eum intuentib<sup>9</sup> amabilis. Rex noster Henricus sextus post conquestum visitauit Tumbam S'ti Cuthberti pontificis in Dunelmo. causa peregrinac'ois Anno Domini 1448.\* An'o papatus D'ni Nicholai 5<sup>ti</sup> 2<sup>o</sup> A<sup>o</sup> Regni Regis ejusdem Henrici 26<sup>o</sup> A<sup>o</sup> ætatis ejusdem vicesimo 7<sup>mo</sup> An'o

pontificatus Domini Roberti Neuill Dunel' Ep'i undecimo<sup>MS. Cosin,</sup>  
 et An<sup>o</sup> prioratus D<sup>ni</sup> Mg'ri Will'mi Ebchester sacræ<sup>B. II. 2,</sup>  
 paginæ professoris in Theologia secundo. litera dominicalis<sup>1660.</sup>  
 F. C. vj<sup>o</sup> Kal: octobris.\* et mansit in Castello Domini Ep'i  
 in Dunelmo usq' in ultimum diem ejusdem mensis, hoc  
 est pridie Kall: octobris in ffesto S'ti Jeronimi presbyteri,  
 et in Die Dominica, in die S'ti Michaelis Arcangeli in  
 propria persona erat. in primis vesperis, in processione, in  
 Missa, in Secundis Vesperis.

Litera D'ni Regis Henrici sexti Mag'ro Joh'i p. 113.  
 Somerset missa Anno D'ni 1448.

De premissis.

Right trusty and well beloved. Wee greet you hartly well  
 letting you witt, that Blessed be ou<sup>r</sup> Lord God we have  
 been right merry in ou<sup>r</sup> pilgramage. considering iij Causes,  
 one is how that the Church of y<sup>e</sup> province of Yorke &  
 diocesse of Durham be as nobill in doing of Divine Service  
 in multitude of Minists and in sumptuous & glorious  
 buildinge, as anie in our Realme. And alsoe how our  
 Lord has radicate in the people his faith and his Law. and  
 y<sup>t</sup> they be as Catholicke people as ever wee came amonge  
 and all good and holy. that wee dare say, y<sup>e</sup> i Co<sup>m</sup>mandem<sup>t</sup>  
 may bee verified right well in them. Diligunt Dominū  
 Deum ipsorum ex totis animis suis. et tota mente  
 sua. Alsoe they have done unto us all great hertly  
 Reverence and Worshipp. as ever we had, with all great  
 humanity and meekness. with all Celestiall. blessed and  
 hono<sup>ble</sup> speech and blessinge as it can be thought and  
 imagined. and all good and better than wee had ever  
 in ou<sup>r</sup> Life, eaven as they had beene celitus inspirati.  
 Wherefore we dare well (104) say, it may be verified in  
 them y<sup>e</sup> holy sayinge of y<sup>e</sup> prince of y<sup>e</sup> Apostles. S: Peter  
 when he sayeth. Deum timete. Regem honorificate.  
 Qui timent Dominum et Regem honorificant cum  
 debita Reuerentiā. Wherefore y<sup>e</sup> Blessing y<sup>t</sup> God  
 gave to Abraham Isack and Jacob descend upon them all.  
 &c. Wryten in our City of Lincolne, in crastino St<sup>e</sup>  
 (sic) Luca<sup>e</sup> Euangelistæ 1448.

ffinis.

(105) III. INSCRIPTIONS BENEATH THE FIGURES\* OF  
SUCH MONKS OF THE BENEDICTINE ORDER AS WERE  
PAINTED UPON THE SCREEN WORK OF THE ALTAR  
OF SAINT JEROME AND SAINT BENEDICT, IN DUR-  
HAM CATHEDRAL.<sup>1</sup>

MS. Eccl. Quia de ortu sacrosanctæ religionis Monachorum  
Cath. plerisque vertitur in dubium, asserentibus quibusdam,  
Dunelm. minus sane sapientibus, prefatam religionem per Sanctum  
B. III. 30. Benedictum habuisse exordium, et sic quasdam picturas et  
fo. 1. scripturas ymaginum ad altare Sanctorum Jeromini et  
Benedicti in ecclesia Dunelmensi non esse veras; asserunt  
etiam sic opinantes ordinem Canonichorum Regularium,  
quem allegant a beato Augustino habuisse exordium,  
ordinem præcessisse Monachorum, sicut dictus Sanctus  
Augustinus erat ante Sanctum Benedictum per spacium  
annorum (*blank in MS.*) nec ante ejus tempora extitisse,  
ut hiis erroribus contraveniatur et veritas clarius elucescat,  
ex sententiis diversorum Sanctorum et Doctorum, prout  
inferius continetur, liquebit, quid de ejusdem inchoacione  
et felici successu est indubie sentiendum. . . .

fo. 5. Nunc superest, veritate duce, ostendere picturam  
ymaginum prefatarum veram esse, et plurimorum  
auctorum fideli testimonio confirmatam. . . .

fo. 208v. SCRIPTURÆ SUB IMAGINIBUS MONACHORUM AD ALTARE  
SANCTORUM JERONIMI ET BENEDICTI IN ECCLESIA  
DUNELMENSIS.

fo. 4, marg. Nomina sanctorum subscribuntur monachorum,  
Sub normis quorum plures vixere virorum.  
Sancti monstrantur, ac scriptis intitulantur,  
Celo letantur, hiis plures sanctificantur.

fo. 6. NOMINA PAPARUM.

IN SUPREMO GRADU SUPERIORIS TABULÆ.

SANCTUS GREGORIUS. *Primus ex parte boreali.*

<sup>1</sup> Extracted from Prior Wessington's Treatise "De Origine Monachatus cum aliis de Statu Monachali." MS. Eccles. Cath. Dunelm., B. III. 30. We do not know exactly when this compilation was made. Wessington was Prior 1416—1446. He was engaged on books of muniments, etc., in 1407—9. *Rolls*, 138, 223, 436.

(106) SANCTUS DIONISIUS, ex monacho in Papam consecratus. *Primus ex parte australi.*

MS. Eccl.  
Cath.  
Dunelm.  
B. III. 30.

SANCTUS DEODATUS, ex monacho Papa factus. *Secundus ex parte boreali.*

SANCTUS GREGORIUS VII. prius dictus Hildebrandus, Prior Cluniacensis. *Secundus ex parte australi.*

EUGENIUS TERCIVS, Abbas Sancti Anastasii, postea in Papam creatus. *Tertius ex parte boreali.*

ADRIANUS QUARTUS, natione Anglus, monachus Monasterii Sancti Ruphi. *Tertius ex parte australi.*

CELESTINUS QUINTUS, monachus et heremita. *Quartus* fo. 6v. *ex parte boreali.*

URBANUS QUINTUS, Abbas Sancti Victoris Marsiliæ. *Quartus ex parte australi.*

#### NOMINA IMPERATORUM.

LOTARIUS IMPERATOR ROMANORUM, monachus. *Quintus ex parte boreali.*

MICHAEL IMPERATOR CONSTANTINOPOLITANUS, monachus. *Quintus ex parte australi.*

#### IN MEDIO GRADU SUPERIORIS TABULÆ.

#### NOMINA REGUM.

JOSAPHAT REX INDORUM, per Barlaam conversus\* et monachus factus. *Primus ex parte boreali.*

KAROLOMANNUS REX FRANCORUM, in monachum fo. 7. attonsus. *Primus ex parte australi.*

COENREDUS REX MERCIORUM, monachus. *Secundus ex parte boreali.*

ETHELREDUS REX MERCIORUM, in monasterio de Bardnay monachus factus. *Secundus ex parte australi.*

OFFA REX ORIENTALIUM SAXONUM, monachus. *Tertius ex parte boreali.*

(107) SEBBA REX ORIENTALIUM SAXONUM, monachus. *Tertius ex parte australi.*

MS. Eccl. SIGBERTUS, REX ORIENTALIIUM SAXONUM, monachus.

Cath. *Quartus ex parte boreali.*

Dunelm. B. III. 30.

fo. 7v.

CEOWLPUS REX NORTHANHIMBRORUM, monachus, ad quem Beda Historiam Anglorum scripsit. Plures res et villas Monasterio Lindisfarnensi contulit. Tandem, relicto regno, monachus ibidem effectus, post gloriosæ vitæ cursum in eodem est sepultus. Cujus caput, decursis multorum annorum curriculis, ad Dunelmum translatus, cum aliis Sanctorum reliquiis in ecclesia Sancti Cuthberti, quem semper amaverat, est locatus. Ex L<sup>o</sup>.\* de Fundatione Ecclesiæ Dunelmensis, sub anno gratiæ 738.

*Quartus ex parte australi.*

ERACLIUS REX BULGARORUM, monachus. *Quintus ex parte boreali.*

RACHIS REX LONGOBARDORUM, monachus. *Quintus ex parte australi.*

#### IN INFERIORI GRADU SUPERIORIS TABULÆ.

##### NOMINA PATRIARCHARUM.

SANCTUS ATHANASIUS, Egiptiorum sacratissima lux, Alexandrinus patriarcha, et monachus.

fo. 8. SANCTUS JOHANNES CRISOSTOMUS, patriarcha Constantinopolitanus, et monachus. *Primus ex parte boreali.*

THEOPHANIUS, monachus, Patriarcha Antiochenus. *Primus ex parte australi.*

##### NOMINA ARCHIEPISCOPORUM.

SANCTUS MARTINUS, primo miles, monachus. *Secundus ex parte boreali.*

SANCTUS BASILIUS, Archiepiscopus Capadociæ, monachus. *Tertius ex parte boreali.*

SANCTUS BONIFACIUS monachus, natione Anglicus, in Archiepiscopum Maguntinensem ordinatus. *Secundus ex parte australi.*

fo. 8v. SANCTUS AUGUSTINUS monachus et Archiepiscopus Cantuariensis. *Tertius ex parte boreali.*

(108) RABANUS monachus et Abbas Fuldensis, postea MS. Eccl.  
Magunciae Archiepiscopus. *Tertius ex parte australi.* Cath.  
Dunelm.  
B. III. 30.

SANCTUS DUNSTANUS monachus. *Quartus ex parte australi.*

SANCTUS THEODORUS monachus, Archiepiscopus Cantuariensis, Sanctum Cuthbertum apud Eboracum in presencia Regis Egfridi et septem episcoporum in episcopum Lindisfarnensem consecravit. *Quintus ex parte boreali.*

SANCTUS LANFRANCUS, monachus, Archiepiscopus Cantuariensis. *Quintus ex parte australi.*

SANCTUS ANSELMUS, doctor et Abbas Beccensis, Archiepiscopus Cantuariensis. *Sextus ex parte boreali.*

SANCTUS LEANDER, Archiepiscopus Hispalensis et fo. 9.  
monachus. *Sextus ex parte australi.*

SANCTUS HONORATUS monachus, Archiepiscopus Arelatensis. *Septimus ex parte australi.*

SANCTUS HILLARIUS monachus, Archiepiscopus Arelatensis. *Octavus ex parte australi.*

SANCTUS ODO, Archiepiscopus Cantuariensis, monachus. *Septimus ex parte boreali.*

SANCTUS ELPHEGUS, monachus, Archiepiscopus Cantuariensis. fo. 9v.  
*Octavus ex parte boreali.*

SANCTUS PAULINUS, monachus, Eboracensis Archiepiscopus. *Primus ex parte australi.*

SANCTUS LAURENCIUS, monachus, Archiepiscopus Cantuariensis. *Primus ex parte boreali.*

SANCTUS JUSTUS, monachus, Archiepiscopus Eboracensis. *Tertius ex parte boreali.*

SANCTUS MELLITUS, monachus, Archiepiscopus Cantuariensis. *Secundus ex parte boreali.*

SANCTUS WILFRIDUS, monachus Lindisfarnensis, postea fo. 10.  
Abbas Rypensis, deinde Archiepiscopus Eboracensis.  
Sedem (109) episcopalem Haugustaldensem et monasterium

MS. Rawl.,  
1603. with a little pott before her, & vnderneeth her, the picture of the prior of Coldinghā named W<sup>m</sup> Drax,\* hauing a crosyer staffe in one hand, & a booke in the other, in a black habitt kneeling, & holding vp his hands, with m'r dei miserere mei, aboue his head, & vnder him W<sup>m</sup> Drax prior of Coldinghā, & vnder hī y<sup>e</sup> picture of S<sup>t</sup> Ebba prioress,\* at her prayers w<sup>th</sup> these words, Aue grā plena d'ns tecū.

4. In the 4 window are 3 like lights, hauing in y<sup>e</sup> 1, the picture of B. Aydan in his episcopall apparell, with his crosyer (99) staffe in his hand, in the 2 light the picture of S<sup>t</sup> W<sup>m</sup> Bushop\* in his masse apparell & a staffe in his hand w<sup>th</sup> a crosyer vpon it, & vnder hī the picture of a monke in a blacke habitt, called Thomas Rome,\* hauing written vnder hī Thomas Rome sacrista, and aboue him Scus will'us (*sic*) ora pro nobis, & in the 3 light the picture of S<sup>t</sup> Bede in a blew habitt all sett forth in couloured glasse.

#### The 9 Altars.\*

1. ffirst in the midst was the altar of S<sup>t</sup> Cuthbert & S<sup>t</sup> Bede, aboue w<sup>ch</sup> there is a faire long window, w<sup>th</sup> 4 long lights seuered w<sup>th</sup> stoneworke, & a crosse diuision\* of stone thwart the midst, In the 2 high light are y<sup>e</sup> pictures of S<sup>t</sup> Cuthbert with S<sup>t</sup> Oswolds head in his right hand, & his crosier staffe in thother, apparrelled as he said Masse, viz an albe & a read westm<sup>t</sup> aboue it, & S<sup>t</sup> Bede in a blew habitt, vnder there feet in the same high lights are the pictures of 2 Bishops with there crosier staues in there hands kneeling & looking vp vnto thē, in there episcopall attire & myters, the one vnder S<sup>t</sup> Cuthbt & the other vnder saint Bede.

In the 2 lower lights is the discription of S<sup>t</sup> Cuthbert [vide Cloyster windowes,\* H. 44] w<sup>th</sup> the sun beame shining, vpon his mothers bedd, at his natiuity, & the building of Farne Iland with other pt of his myracles, w<sup>th</sup> the picture of S<sup>t</sup> Oswald king, blowing his horne,\* & the picture of S<sup>t</sup> Cuthbt appearing to y<sup>e</sup> said saint Oswald, (f. 18) with the draught of the armes of Bishop Langley & others, all in fyne couloured glasse, and aboue all are 4

turret windows conteyning the picture of our blessed Lady, and the lillie before her, and her salutation in couloured glasse. MS. Rawl.,  
1603.

On the south side of S<sup>t</sup> Cuthberts & S<sup>t</sup> Bedes altar, was the altar of S<sup>t</sup> Oswald king, & S<sup>t</sup> Lawrence haueing aboue the same a like wyndow & light, the 2 higher lights hauing the picture of S<sup>t</sup> Oswald with a scepter\* in his right hand, & a golden crowne on his head, & a crosse & a ball in the left hand, & vnder hī the picture of Bishop Langley in his pontificall habitt, hauing written aboue hī, o s'ca m'r dei ora pro me, & vnder hī, orate pro Thoma Langley ep'o dunelm, & the picture of S<sup>t</sup> Lawrence w<sup>th</sup> his girdirons in his left hand, & the armes & scutcheon of B. Langley vnder hī, viz a faire crowne of gold aboue his helmet, & within the crowne, the crest being a bush of ostrich feathers\* excellently sett forth, in fyne greene & read painted glasse, the 2 lower lights conteyne the seūall storyes of S<sup>t</sup> Oswald beheaded (100) & lying on his beare accompanied with S<sup>t</sup> Cuth: & others, & the sun beames shyning vpon hī, where he lay on his beare, & the story of S<sup>t</sup> Laurence death & martyrdome, & in the middle deuision of the said window are 4 like lights, hauing 4 starres or millets in thē, & aboue all are 4 turrett windowes hauing the pictures of our sauour Christ, and our blessed Ladie, & others in most curious glassoned worke.

2. The 2 was the altar of S<sup>t</sup> Thomas of Canterburie, & s<sup>t</sup> Katherine, a like window with like lights, conteyning the storie of S<sup>t</sup> Thomas martirdome comming downe on the one side, & the storie of s<sup>t</sup> Katherina\* brought before the king & tormented on the wheelles, with 2 aungells seuering thee wheelles from torturing her, & after comitted to prison, looking forth of the grate, and her beheading afterwards in the kings p<sup>s</sup>ence, coming downe on the other side, with certaine armes & scutcheons in 4 turrett windowes, vnder the midst of the said window deuided, & the pictures of 4 Bishops, in 4 little turret windowes, & the picture of o<sup>o</sup> B. Lady aboue all in a blew habitt.



MS. Rawl.,  
1603.

3. The 3 was the altar of S<sup>t</sup> Iohn Baptist, & S<sup>t</sup> Margeret with a like wyndow & lights hauing the picture of S<sup>t</sup> Iohn Baptist one the one syde, & the lambe, & a crosse in his hand, with these words written aboue him, ecce agnus dei, & vnder him, (a monke called Thomas) in a bleu habitt, with these words aboue h<sup>i</sup>, adiurua [*sic*] me s'<sup>c</sup>e Cuthb'te Tho<sup>m</sup>, & his baptizing of Christ in Iordan, being after brought before the King and Queene & soe consequently beheaded, & the picture of S<sup>t</sup> Margaret\* on the other syde, hauing oucome the dragon, with these words aboue her, S'<sup>c</sup>a Margareta, & being brought before the king was condemned, & hung by the head haire, drawen vp by wyndowes,\* & put into a tunne of oyle, which would not kill her, because the [*sic*] would not consume it, & soe she was beheaded, aboue all are 4 turrett Wyndowes, conteyning & holding the pictures of S<sup>t</sup> Iohn Baptist and our blessed Lady & others, & finely sett out in couloured glasse.

4. (f. 18<sup>b</sup>) The 4 was the altar of S<sup>t</sup> Andrew, & Mary Magdelene, w<sup>th</sup> a like wyndow & lights, conteyning on the one syde, the picture of S<sup>t</sup> Andrew, with his crosse ou his bodie, and these words ou his head, S'<sup>c</sup>us Andreas, on the other side, Mary Magdelene w<sup>th</sup> s'<sup>c</sup>a Maria Magdelena ou her head, & the storie of her kneeling at her prayers, brought before the king and iudged to die,\* & some pt of the storie of Xpt annoynting & visiting the sicke, & aboue all 4 turrett wyndowes, & the pictures of 4 doctors of the Church, S<sup>t</sup> Augustine, Hierome, Ambrose, & Gregorie, in fyne couloured glasse.

(101) 1. On the north syde of S<sup>t</sup> Cuth: & S<sup>t</sup> Bedes altar, was the altar of saint Martin, and saint Edmond,\* hauing like wyndow, and ligts, conteyning the picture of S<sup>t</sup> Martin in his blew vestm<sup>t</sup>, & his myter on his head, a staffe in his hand and a crosse on the topp, & these wordes ouer him, S'<sup>c</sup>us Martinus Archep'us, & vnder him the draught of Bishop Skerlawes armes holden vp with 2 aungells, & fadowmed\* & coued with the third, & the storie of S<sup>t</sup> Martin & certaine armes drawen therein, especiallie the picture of a wicked spirite in the likenesse of a womam [*sic*]

who had gotten into the chamber of St Martin (Edmond *interlined*, and so H. 44), intending to tempt that holie man, (to lecherie, *interlined*) & his contempt of the sin, was sin of lecherie, [*sic*] who by the prayers & deuotion of that holy man & his contempt of the sin, was soe abhorred and detested, that he with a rod did switch & beate her forth of the bed, & the picture of St Edmond in his red episcopall attyre, with a staffe hauing a crosse on the top, in his hand, & these words out of him, S'cus Edmudus ep'us, with diuers & sundrie armes of men, both aboue in little turret wyndowes, & below, & the picture of B. Skeirlaw with the picture of 2 angells on eother syde, vnderneeth St Edmund B. with 4 turrett wyndowes conteyning the armes of diuers noblemen pfectly drawen in the breasts of 4 angells.

MS. Rawl.,  
1603.

2. The 2 was the altar of saint peter & saint paule, hauing like wyndow & lights, conteyning the picture of St peter with the crosse keyes in his hand, & vnderneath his beheading,\* & pt of his myracles shewing his danger of drowning walking walking [*sic*] towards Xpt on the sea, vntill Xpt helped hī, & tooke hī by the hand, w<sup>th</sup> ye picture of 4 armes in the little paines vnderneath the middle stoneworke, And the picture of saint paule psecuting the Church of Damascus, & therefore stricke blind, & after, became an ap'le vpon the appearing of Xpt vnto hī, hauing written vpon his breast, Saule, Saule, quid tu me psequeris, & after brought before thee emperour was beheaded, & aboue all 4 little towre wyndowes w<sup>th</sup> 4 fyne pictures fynely sett out in [*sic*] couloured glasse, that is to saie, of saint Ceadda, saint Cuthbert, saint Aydaire, and another Bishop Which is unknowen, & a little wyndow aboue all with ye picture of god almighty.

3. (f. 19) The 3 was the altar of St Aydaire,\* with like wyndow & lights, with the picture of St Aydaire in his episcopall attyre, w<sup>th</sup> his crosier staffe in his hand, whose soule after his death is departed [in his hand and his Soul carried to Heaven by two Angells\* in a Sheete with part of the Storie of Christ, C.; reported, H. 44] to be caryed vp in a sheete into heauen by 2 angells, with

MS. Eccl.    SANCTUS MAURELIUS, monachus, Andegavensis epis-  
Cath.       copus.  
Dunelm.

B. III. 30.    SANCTUS MOISES, monachus, Saracenorum episcopus.  
fo. 16.

SANCTUS LUPUS, monachus, Trecasinæ urbis episcopus.

SANCTUS AMANDUS, monachus, Trajectensis episcopus.

fo. 16v.    SANCTUS JACOBUS, cognomine Sapiens, Nizibenæ, quæ  
et Antiochia, Persarum civitatis, episcopus.

SANCTUS BRITHWOLDUS, monachus, Wintoniensis epis-  
copus.

SANCTUS EADBERTUS monachus, et septimus episcopus  
(113) Lindisfarnensis, vir sciencia scripturarum divinarum  
simul et preceptorum cælestium observantia, ac maxime  
elemosinarum operatione insignis, sæpius per intervalla  
temporum in aliqua insularum Domino solitarius militavit,  
fo. 17. in quibus predecessor ejus Cuthbertus aliquamdiu morari  
consuevit, corpusque Sancti Cuthberti post undecim  
sepulturæ suæ annos cum pannis et vestimentis, quibus  
fuerat involutum intemeratis incorruptum et flexibile  
inventum de terra levavit novaque in theca recondidit ;  
corpusque ejusdem, juxta quod vivens petierat, in sepulcro  
Sancti Cuthberti positum fuit, sed modo ejus ossa in thecis  
extra Feretrum Sancti Cuthberti ut sanctæ reliquiæ sunt  
servata. Beda de Gestis Anglorum. liº 4, caº 29 (27).

SANCTUS KENTEGERNUS, qui et Mungo, monachus,  
Episcopus Glascuensis.

SANCTUS EPIPHANIUS, monachus, Cypri Salaminæ epis-  
copus.

fo. 17v.    SANCTUS AIDANUS, natione Scotus, monasterii de Hii,  
vir eximie sanctitatis, a sancto Oswaldo rege vocatus,  
primus Lindisfarnensis fuit episcopus, sedemque epis-  
copalem simul et monachorum congregacionem, jubente  
rege prefato, anno gratiæ 635, ibidem instituit, ac gentem  
Berniciorum, suffragante et co-operante eodem rege, ad  
fidem convertit. Cujus doctrinam id maxime commendabat  
quod non aliter quam vivebat cum suis ipse docebat.  
Nihil enim ex omnibus, quæ ex propheticiis evangeliis et

apostolicis literis facienda cognovit, prætermisit. Ex hac <sup>MS. Eccl. Cath. Dunelm. B. III. 30.</sup> eciam ecclesia omnes ecclesiæ et monasteria provinciæ Berniciorum sumpserunt originem. Demum, peractis in episcopatu 17 annis, obiit; cujus animam Sanctus Cuthbertus, conversacionis angelicæ juvenis egregius, ab angelis in cœlum deferri conspexit. Beda de Gestis Anglorum, sub anno Gratiae supradicto.

SANCTUS GREGORIUS NAZANZENUS (*sic*), episcopus, monachus.

SANCTUS ALBINUS, monachus, episcopus Andegavensis.

SANCTUS CEDDA, monachus, episcopus Lichfeldensis. fo. 18.

SANCTUS VIGOR, monachus, Baiocensis episcopus.

SANCTUS FINANUS, natione Scotus, et monachus de insula Hii, secundus episcopus Lindisfarnensis, ibidem ecclesiam sedi episcopali congruam edificavit, quam postea Theodorus magnus, (114) Archiepiscopus Cantuariensis, in honore beati Petri dedicavit. Mediterraneorum Anglorum regem Peadam in provincia Northanhimbrorum baptisavit, et quatuor monachos suos, videlicet Cedd, Adda, Betti et Dymna, qui erudicione et vita videbantur ydonei, ut ejus genti predicarent, de ecclesia sua cum eo direxit; postea Sigbertum regem Orientalium Saxonum lavacro baptismi perfudit, et predictum Cedd monachum <sup>fo. 18v.</sup> suum eidem regno in episcopum ordinavit, ubi et duo monasteria construxit. Beda de Gestis Anglorum, li<sup>o</sup> 3<sup>o</sup>, ca<sup>is</sup> 17, 21, 22, sub anno Gratiae 652.

SANCTUS LEODEGARIUS, monachus, Episcopus Eduensis.

#### NOMINA ABBATUM.

SANCTUS LEONARDUS, monachus et abbas.

SANCTUS KARILEPHUS in Arvernensi territorio clarissimis parentibus ortus, postea in monasterio Casagaia juxta urbem Cenomanicam, quod ipse fundavit, monachus et Abbas effectus, regem Francie Hildebertum ejusque familiam de quodam vase parvulo semel vino impleto sed meritis ejusdem Sancti semper exuberante habundantissime

MS. Eccl. refecit. Reginam Francie eum visitare affectans non  
 Cath. permisit, sed insuper ingressum mulierum ab ecclesia sua  
 Dunelm. imperpetuum interdixit.\* Unde mulier quedam veste virili  
 B. III. 30. induta ejus ecclesiam ausu temerario ingressa, continuo est  
 cecata. Ex historia aurea sub anno gracie 512, ca<sup>o</sup> 62.

fo. 19. SANCTUS WANDRAGESILUS, monachus et abbas.

SANCTUS JOHANNES, monachus et abbas.

SANCTUS ARSENIUS, monachus et abbas.

SANCTUS JOSEPH, monachus et abbas.

fo. 19v. SANCTUS PAFNUCIUS, monachus et abbas.

SANCTUS PAMBO, monachus et abbas.

SANCTUS YSIDORUS, monachus et abbas.

SANCTUS AMMONIUS, monachus et abbas.

fo. 20. SANCTUS MACHARIUS, monachus et abbas.

SANCTUS EGIDIUS, monachus et abbas.

SANCTUS PACHOMIUS, monachus et abbas.

fo. 20v. SANCTUS JOHANNES CASSIANUS, monachus et abbas.

SANCTUS EUAGRIUS, monachus et abbas.

(115) SANCTUS ANTONIUS, monachus et abbas.

fo. 21. SANCTUS MAURUS, monachus et abbas.

SANCTUS JOHANNES, archicantor ecclesiæ Sancti Petri  
 Romæ, Abbas.

SANCTUS ALQUINUS, qui et Albinus, abbas.

fo. 21v. SANCTUS THEONAS, monachus et abbas.

SANCTUS BENEDICTUS BISCOPP, abbas, et nutricius  
 Bedæ presbiteri, ministerque Regis Oswini, patriam  
 relinquens in insula Lyrinensi in monachum attonsus est.  
 Inde, Romam veniens, Theodorum Cantuariensem archi-  
 episcopum et Adrianum ejusdem collegam Britannias  
 adduxit, ac monasterium Sancti Petri Cantuariæ regendum  
 suscepit. Postea duo monasteria, quorum unum, 70  
 familiarum, in honore Sancti Petri, ad ostium Wiri  
 fluminis, quod nunc Wermouth-monachorum dicitur, et

aliud, 40 familiarum, in ripa Tyny fluminis, quod modo Jarowe nuncupatur, construxit, quibus utrisque abbatis jure præfuit. Usque quinquies Romam visitavit, libros et reliquias sanctorum ad monasteria sua revexit, et artem vitriariam primus ad partes suas attulit. Beda, ex vita ejusdem\* sub anno Gratiae 676.

MS. Eccl.  
Cath.  
Dunelm.  
B. III. 30.

SANCTUS DIONISIUS, monachus et abbas.

SANCTUS JOHANNES, monachus et abbas.

fo. 22.

SANCTUS ADRIANUS, abbas.

SANCTUS COLUMBANUS, monachus et abbas.

SANCTUS STEPHANUS, abbas.

fo. 22v.

SANCTUS BRENDANUS, abbas.

SANCTUS COLUMBA, monachus et abbas.

SANCTUS EUGIPPUS, monachus et abbas.

SANCTUS ADAMPNANUS, monachus et abbas.

fo. 23.

SANCTUS DANYELL, monachus et abbas.

SANCTUS THEODORUS, monachus et abbas.

(116)

#### NOMINA DOCTORUM.

SANCTUS DIDIMUS ALEXANDRINUS, monachus et doctor.

MARIANUS SCOTUS, doctor.

fo. 23v.

ORESIESIS, monachus et doctor.

JOHANNES SCOTUS, monachus et doctor.

GRACIANUS DE TUSCIA, monachus et doctor.

fo. 24.

URSINUS, monachus et doctor.

SANCTUS SEVERUS, qui et Sulpicius, monachus et doctor.

VINCENTIUS LIRINENSIS, monachus et doctor.

fo. 24v.

SOPHRONIUS, monachus et doctor.

CASSIODORUS, doctor.

PAULUS DIACONUS CASSINENSIS, monachus et doctor.

EFFREM, monachus et doctor.

fo. 25.

MS. Eccl. VENERABILIS BEDA, doctor, presbiter, et monachus,  
 Cath. septimo ætatis suæ anno traditus est Benedicto Biscopp,  
 Dunelm. abbati monasterii Giruensis, quod nunc Jarowe dicitur,  
 B. III. 30. educandus, qui, 19 ætatis suæ anno, in diaconum, et 30 in  
 presbiterum, a Sancto Johanne Archiepiscopo Eboracensi  
 est ordinatus, sicque cunctum vitæ tempus in eodem  
 monasterio peragens vitam Sancti Cuthberti conscripsit et  
 omnem meditandis et exponendis scripturas (*sic*) operam  
 dedit. Libros edidit quos in fine Historiæ suæ Anglicanæ  
 enumerat, post quorum editionem ibidem obiit ibique  
 sepultus fuit. Sed postea apud Dunelmum, primo cum  
 corpore Sancti Cuthberti, deinde in Galilea Dunelmensi in  
 feretro per Hugonem episcopum constructo, ejus ossa sunt  
 translata. Ex libro de Exordio et Progressu Ecclesiæ  
 Dunelmensis. Et ex libro ejusdem de Gestis Anglorum,  
 lib. 5<sup>to</sup>, ca<sup>o</sup> 25. Sub anno Gratiae 729.

HELINANDUS, monachus et doctor.

fo. 25<sup>v</sup>. SANCTUS BOISILUS, monachus et prepositus ecclesiæ  
 Mailrosensis, magnarum virtutum et prophetici spiritus  
 sacerdos (117) fuit. Sancto Cuthberto, jubente Abbate  
 Eata, habitum monachalem tradidit; cujus monitis et  
 exemplis instructus quod episcopus foret futurus cognovit.  
 Mortem propriam et alia plurima predixit. Beda de Gestis  
 Anglorum, li<sup>o</sup> 4<sup>to</sup>, ca<sup>o</sup> 25 (27). Floruit anno Gratiae 651.

SANCTUS PAULUS, primus heremita et monachus.

SANCTUS NEOTUS, regis West Saxonum Eldulphi filius,  
 monachus.

SANCTUS GUTHLACUS, monachus.

- (118) IV. *Scripturæ sub Imaginibus Regum\** MS. Cosin,  
B. II. 2,  
1660.  
p. 15.  
Ad ostium Chori Ecclesiæ Dunelmensis ex  
parte Australi.

Octo Reges Totius Angliæ qui antiquas possessiones et libertates Ecclesiæ S<sup>ti</sup> Cuthberti confirmauerunt et plures de nouo addiderunt.

Rex West Saxonum Alured<sup>s</sup> per Danos oppressus et per Sanctum Cuthbertum in forma pauperis visitatus et confortatus de Danis triumphans Monarcha est effectus. et suo adiutori S<sup>to</sup> Cuthberto terram inter Tesam et Tinam cum regalitate contulit possidendam. [Aluredus Rex].

Rex Edwardus senior filius Aluredi Patri succedens memor beneficii suo Patri per S<sup>t</sup> Cuthbertum impensi, eundem Sanctum et suam Ecclesiam multum honorauit et privilegiavit. Plurimaq<sup>3</sup> dona Regalia eid<sup>m</sup> conferebat. [Edwardus senior Rex].

Rex Ethelstanus filius Edwardi primi a patre monitus S<sup>tm</sup> Cuthbertum et ipsius Eccl<sup>i</sup>am in pluribus ditavit, et possessiones per Danos ablatas pro magna parte restituit ac Eccl<sup>i</sup>am Beuerlacensem in multis honorauit et priuilegiauit. Ethelstane Rex.  
p. 16.

Rex Edmundus frater Ethelstani legem Cuthberti\* ut in vulgari Saxonico dicitur: Mid. ffullon: Indon et Wreck et Witviter. et Inner. et Sacca et Socne, cum plenis legibus et quietudinibus omni terræ S<sup>t</sup> Cuthberti dedit et super Sepulchrum ejus obtulit. Edmundus Rex.

Rex Angliæ et Danamarchiæ Kanutus ad corpus S<sup>ti</sup> Cuthberti Dunelmum nudis pedibus a Garmundisway venit, Et eisq<sup>3</sup> servitoribus Monachis Staindropam cum appendicijs donauit Scottos. Wandales. Northwagenses<sup>1</sup> subiugavit, in locis quibus pugnavit Ecclesias fundauit. Kanutus Rex.

Rex Will<sup>'</sup>mus Conquestor omnes terras et libertates. quas antiqui Reges Anglorum S<sup>to</sup> Cuthberto dederunt ratificauit Houedenshire Episcopo. et Hemmingburgh Monachis Dunelm. de nouo donauit: ac Billingham. quod mali homines abstulerunt Monachis restituit. Will<sup>'</sup>mus Conquestor.

<sup>1</sup> MS. is altered to "Northwagensis."



MS. Cosin, (119) Rex Will'mus Secundus dedit S<sup>to</sup> Cuthberto et  
 B. II. 2, Will'mo Ep'o et successorib<sup>9</sup> suis Aluerton Shire et  
 1660. Monachis Dunelm. Ecclesias de Aluerton: Siggeston et  
 Rex W<sup>m</sup> de Runton,<sup>1</sup> et plures terras in Comitatu Nottingham, ac  
 Secundus. etiam antiquas libertates Eccl'ie Dunelm. confirmavit.

Ien. Rex I. Rex Henricus Primus hanc legem S<sup>to</sup> Cuthberto con-  
 stituit. quatenus omnis terra. quæ ei data siue de illius  
 f. 17. pecuniâ empta fuerit, libera et quieta. cum o'ibus terris  
 ejus. ab omnibus Consuetudinibus quæ ad Regis Coronam  
 pertinent. ita ut nullus jus in ea ulterius expetat. cujus-  
 cunq; debiti uel seruitutis ante fuisse constiterit :

Scripturæ sub Imaginib<sup>9</sup> Regum<sup>2</sup> ad ostium Chori  
 Eccl'ie Dunelm. ex parte Boreali.

Sex Reges Northumbriæ a Trenta et Mersee usq; ffoorth. ubi est mare Scotticum. et Duo Reges Scotiæ promotores hujus Eccl'ie Sedis Ep'alis et Coetus Monachalis.

Oswaldus Rex. Oswaldus Sanctus fundator Eccl'ie et Sedis Ep'alis ac coetus monachalis qui quondam erant<sup>3</sup> in Lindisfernia nunc sunt in Dunelmo Cujus caput cum corpore S<sup>ti</sup> Cuthberti requiescit.

Oswin Rex. Rex Oswin frater S<sup>ti</sup> Oswaldi Pendam Regem Merciorum Paganum S<sup>ti</sup> Oswaldi occisorem in bello superauit et occidit, et pro hac victoria sibi a Deo concessa. plura Monasteria fundauit, et dotauit, quorum sex erant in Deira et sex in Bernicia :

Egfridus Rex Northumbriæ. Egfridus Rex Northumbriæ S<sup>t</sup> Cuthbertum consecrari fecit in Ep'um Lindisfernensem et sibi dedit Ciuitatem Lucubaliam, quæ nunc dicitur Carleil, ac Manerium Regium de Creak cum pertinentijs. Dedit etiam possessiones ad fundandum monasterium de Warmoth et Jarro.

Rex Alfrid<sup>9</sup> Rex Northumbriæ. Alfridus dedit Monachis Lindisfernensem. locum in Rippon, ubi fundatum erat Monasterium Monachorum: in quo S: Cuthbertus ad Receptionem hospitem deputatus Angelum Domini in

<sup>1</sup> Apparently Rounton, in Allertonshire.

<sup>2</sup> MS. has "Regnū."

<sup>3</sup> MS. has "erat."

specie hominis recepit. dedit et S<sup>to</sup> Wilfrido terram juxta MS. Cosin,  
Stanfordiam ubi est prioratus S<sup>ci</sup> Leonardi : B. II. 2,  
1660.

(120) Sanctus Ceolwlfus Rex Northumbriæ in Scientijs S: Ceolwlfus  
Diuinis et humanis nobiliter instructus: in tantum quod Rex North  
Beda librum de gestis Anglorum illi misit ad examinan- umbriæ.  
dum. Anno nono Regni sui relictâ Corona factus est  
Monachus Lindisfernensis cujus ossa ut sanctæ Riliquiæ  
in Eccl'iam hanc sunt translata :

Guthredus Rex per S: Cuthbertum in Regem pro- Guthredus  
motus totam terram cum jure Regali inter Tine et Rex.  
Weere eidem S<sup>to</sup> Donauit Aduersus quem Scotti apud  
Mungdnigdene<sup>1</sup> pugnaturi subito terræ hiatu sunt absorpti  
precibus S<sup>ci</sup> Cuthberti et Regis Guthredi :

Edgarus Rex Scotiæ dedit Deo et S: Cuthberto ac [Edgarus  
monachis in Eccl'ia Dunelm. seruientibus Regiam Man- Rex Scotiæ  
sionem de Coldingham ubi dedicari fecit Eccl'iam in  
honore B. Mariæ. Dedit et his plures villas in Lodoneyo  
secundum voluntatem eorum disponendas :

Dauid Rex Scotiæ confirmavit Donationem regis Edgari [Dauid Rex  
super Coldingham et aliis. cujus donationi ipse Dauid Scotiæ].  
addidit plures villas et terras cum magnis libertatibus et p. 19.  
quietudinibus ac franchisesiis. Confirmauit etiam Ecclesias et  
villas eisdem per alios datas

### Scripturæ sub Imaginibus Pontificum Ad Ostium Chori Ecclesiæ Dunelm. ex parte Australi.

S<sup>tus</sup> Cuthbertus Monachus Ep'us Lindisfernensis. nunc S. Cuth:  
patronus Ecclesiæ et Ciuitatis ac Libertatis Dunelm. cujus  
corpus post 418 annos Sepulturæ suæ incorruptum et  
flexibile dormienti quam mortuo similis est inuentum et  
sic vitam intemeratam<sup>2</sup> cōmēdat corporis Incorruptio :

S<sup>tus</sup> Eadbartus Monachus septimus Ep'us Lindisfernensis. S. Eadbertu  
vir sapientia Diuinarum Scripturarū et obseruantia  
præceptorum cœlestium. ac maxime operac'oe eleemosy-  
narum insignis Corpus S<sup>ci</sup> Cuthberti post vndecim  
Sepulturæ suæ annos incorruptum et flexibile inuentum

<sup>1</sup> Mundyge deene (Metr. Life, 4917), said to be one mile south of  
Norham. (Lel. Coll. i, 329).

<sup>2</sup> MS. has "in temeritatem."

MS. Cosin, absqꝫ læsione pannorum quibus erat involutum de terra  
 B. II. 2, jussit leuari, et Theca reconditum super pauimentum  
 1660. Dignum uenerac'onis locari, in quo Sepulchro idem Ead-  
 bartus sepultus erat, sed in ultima translac'oe Corporis  
 S'ti Cuthberti ejus (121) Reliquiæ cum eodem corpore sunt.  
 Et in hac Ecclesia Dunelm. adhuc seruata :

S: Eadfridus. Stus Eadfridus De habitu Monachali octavus Ep'us  
 p. 20. Eccl'ie Lindisfernensis Hujus hortatu venerabilis Beda  
 presbyter et Monachus Giruensis vitam St'i Cuthberti  
 tam in metro quam in prosa composuit. Cujus ossa in  
 Arca cum corpore St'i Cuthberti sunt inuenta, et in hac  
 Ecclesia Dunelm. conceruata :

S: Ethelwold. Stus Ethelwoldus de habitu Monachali nonus Ep'us  
 Eccl'ie Lindisfernensis. Hic primo religiosæ<sup>1</sup> vitæ Abbas  
 et presbiter Monasterij Mailrocensis et quondam Beati  
 Cuthberti dignus Minister erat ac Ep'us consecratus  
 sanctissime vixit et obiit cujus ossa cum Corpore St'i  
 Cuthberti inuenta, et in hac Ecclesia in Scrinio sunt  
 reposita.

Walcherus. Walcherus Ep'us sextus hujus loci Dunelmi et de habitu  
 seculari consecratus. Hic Walcherus reperiens in alba  
 Ecclesia, quæ erat in Loco ubi nunc est Tumba St'  
 Cuthberti in claustro cum paucis Monachis Clericos  
 Seculares insolenter uiuentes et ritum Monachorum in  
 officio Diuino seruantes proposuit Monachos, quibus  
 monasterium de Wermuth et de Jarrow cum suis perti-  
 nencijs prius commiserat, secundum morem Lindisfern-  
 cis Ecclesiæ eos absqꝫ secularibus ministraturos, in  
 hunc locum introducere. sed per Northumbrenses in Eccl'ia  
 de Gateshead peremptus propositum suum ad effectum non  
 perduxit.

Will's Ep'us, Will'mus de St'o Karilepho septimus Ep'us hujus loci,  
 p. 21. et de habitu monachali consecratus Hic Will'mus  
 intelligens propositum sui predecessoris Walcheri de  
 introductione Monachorum in hunc locum, et quod  
 quidam de Clericis hujus loci causa erant : Necis Walcheri  
 Ep'i fultus autoritate Apostelicâ (sic) et autoritate Regiâ

<sup>1</sup> MS. has "a eligeosæ."

dictos Clericos de hoc loco ad Ecclesias de Awckland et Darlington et De Norton transtulit, et Monachos de Warmoth et Jarrow hic induxit: Ac Houeden Shire a Rege Will'mo primo et Alvertonshire a Rege Will'mo secundo et plures terras Monachis hujus Eccl'iæ adquisiuit. Hunc Chorum a fundamentis construxit.

MS. Cosin,  
B. II. 2,  
1660.

Ranulphus octauos (*sic*) Ep'us hujus loci, et de habitu seculari consecratus. Hic Nauem hujus (122) Eccl'iæ per prædecessorem suum immediatum Will'mum inchoatam ad tectum perduxit. Corpus S<sup>ti</sup> Cuthberti de loco in alba Eccl'ia, ubi nunc est Tumba in Claustro post annos depositionis ejus 418 A<sup>o</sup> gr'æ 1109 incorruptum et flexibile inventum in hanc Eccl'iam ubi nunc transtulit. Inter hanc Eccl'iam et castrum destructis habitaculis in planiciem redegit. Hospitale de Kepeir fundauit veterem pontem de framwelgate in Dunelmia et Castrum de Northam construxit. ac plura ornamenta huic Ecclesiæ reliquit et erat Ep'us 29 annos.

Ranulphus  
Ep'us.

Hugo de Puteaco 11<sup>mus</sup> hujus loci Ep'us Dunelmi et de habitu seculari consecratus. Hic Hugo de sanguine Regio natus, et Thesaurius (*sic*) Eborum electus per Capitulum hujus Eccl'iæ consecratus est Ep'us ejusdem per Suūm Pontificem Gallileam cum feretro S<sup>ti</sup> Bedæ composuit Hospitale de Sherburn fundauit et dotauit. Pontem de Eluet et plura ædificia in castello Dunelm. ac Turrim ualidam in Northam, et Eccl'iam de Derlington a fundamentis construxit Sadbergiam quæ de antiquo jure hujus erat Eccl'iæ. De manu Regis pro undecim millibus librarum redemit ac pretiosa ornamenta huic Eccl'iæ reliquit. Jura et libertates S<sup>ti</sup> Cuthberti prudenter defendit, ac completis in Ep'atu xlj annis in Domino feliciter obdormiuit. et obiit apud Houeden.

Hugo de  
Puteaco.  
p. 22.

Scripturæ sub Imaginibus pontificum ad ostium  
Chori Eccl'iæ Dunelm. ex parte Boreali.

S<sup>t</sup> Aidanus natione Scotus Monachus Monasterij de S: Aidanus.  
Hij Ep'us factus per S<sup>m</sup> Oswaldum vocatus A<sup>no</sup> Gratiae  
635 fundavit sedem Ep'alem et Monachorū congregationē

MS. Cosin, in Insula Lindisfernensi. Ac Gentem Berniciorum coope-  
 B. II. 2, rante S<sup>to</sup> Osw<sup>o</sup> ad fidem Xpi conuertit. Hujus Aidani  
 1660. animam S<sup>t</sup> Cuthbertus ab Angelis in cœlum deferri  
 conspexit et ejus caput et ossa in hac Eccl'ia Dunelm.  
 ut sanctæ Reliquiæ sunt seruata :

S. ffinanus. Sanctus ffinanus natione Scotus et Monachus secundus  
 erat Ep'us Lindisfernensis : Hic baptizavit Sigebertum  
 p. 23. Regem Orientalium Saxonum, et peadam mediterraneorum  
 Anglorum principem, ac: Cedd: presbiterum et Monachum  
 Eccl'ia Lindisfernensis ordinauit Ep'um Genti Orienta-  
 lium Saxonum et completis in Ep'atu Decem Annis in  
 D'no fæliciter obdormiuit :

S. Eatas. (123) S<sup>us</sup> Eata Monachus et Abbas Mailrosensis et  
 Lindisfernensis fecit S<sup>t</sup> Cuthbertum Monachum ac  
 propositum (*sic*) siue priorem primo Mialrosensē post  
 Lindisfernensem, et dato loco ab Alfrido Rege in Rippon  
 fundauit Monasterium Monachorum, ubi S<sup>t</sup> Cuthbertus  
 hospitio suscepit Angelum D'mi, et Ep'us factus quintus in  
 ordine rexit Eccl'iam Lindisfernensem simul cum Eccl'ia  
 de Hexham cujus ossa in Eccl'ia de Hexham sunt  
 canonizata :

Ecgreduſ. Ecgreduſ de habitu Monachali 14<sup>mus</sup> Ep'us Lindisfernens.  
 hic vir natu nobilis dedit S<sup>to</sup> Cuthberto Eccl'iam de  
 Northam quam ædificauit, villam quoq; de Gedworth cum  
 appendicijs Eccl'iam quoq; et villam de Geynford et quic-  
 quid ad eam pertinet :

Eardulphus. Eardulphus de habitu Monachali sextus decimus et  
 ultimus Ep'us Eccl'ia Lindisfernensis. Hic vir magni  
 meriti erat audito adventu Danorum Paganorum Ille [et<sup>1</sup>]  
 Edredus Abbas tollentes secū Corpus S<sup>ti</sup> Cuthberti Eccl'iam  
 Lindisfernensem reliquerunt post annos 241 ex quo sedis  
 Ep'alis cum Coetu Monachali ib'm erat instituta Anno  
 p. 24. Gra: 875 et de loco ad Locum fugientes per Septennium  
 rabiem Danorum tandem reportauerunt dictum Corpus in  
 Cestriam in Streta. ubi per centum et tredecim Annos  
 dictum corpus et sedes Ep'alis permanserunt :

<sup>1</sup> Not in MS.

Cutheardus secundus Ep'us Conkcestren. et de habitu <sup>MS. Cosin,</sup> Monachali: Hic Cutherdus de pecunia S<sup>ti</sup> Cuthberti ad <sup>B. II. 2,</sup> opus ejusdem emit Bedlington cum appendicijs. Et cum <sup>1660.</sup> miles quidam Regis Reynwaldi Pagani, Onlafbal nomine et <sup>Cutheardus.</sup> ipse Paganas (*sic*) qui terras S<sup>ti</sup> Cuthberti usurpauit et eidem Sancto impropertavit ad Ep'um et congregaco'em multis injurijs vexauit, ad ostium Eccl'iae veneratur (*sic*), et alterum inter alterum extra pedem posuerat quasi clavus confixus stetit, sicq<sup>3</sup> est tortus, quod miseram animam in eodem loco reddere est compulsus S<sup>ti</sup> Cuthberti meritis et Cutheardi precibus. quo exemplo omnes alij contriti<sup>1</sup> nihil quod Eccl'iae S<sup>ti</sup> Cuthberti competabat. (*sic*) ulterius inuadere presumebant.

Aldwinus nonus et ultimus Ep'us Conkcestrensis ac <sup>Aldwinus.</sup> primus Dunelmensis. et de habitu Monachali Hic Aldunus Ep'us vir eximiae Religionis et prosapiae nobilis anno gr'æ 995 cœlesti p̃monitus oraculo Corpus S<sup>ti</sup> Cuthberti in Dunelmum transportauit. Quem locum Denssis-(124)sima undiq<sup>3</sup> sylua pro tunc ocupauerat, nullus habitaculis ibi constructis, ubi infra breue Eccl'iam et habitacula cum auxilio Comitis Northamimbrorum dum necessitatem paterentur ad tempus præstitit, quod <sup>p. 25.</sup> comites qui ei successerunt per violentiam detinuerunt.

Edmundus secundus Ep'us Dunelmensis de habitu <sup>Edmundus.</sup> Monachali consecratus: Hic de Clericali habitu per vocem de feretro S<sup>ti</sup> Cuthberti prolatam et per Sacerdotem Magnam Missam celebrantem ter auditam nominatus est Ep'us eligendus. quod et factum est. sed ille Cathedram Prædecessorum suorum, qui Monachi fuerant, nullo modo se posse ascendere fatebatur, nisi illos et ipse Monachico habitu indutus imitaretur. Quadpropter (*sic*) Monachali habitu suscepto a Wlstano Archiepiscopo Eboracen. Ep'us Dunelm. est consecratus Et in Eccl'iae regimine valde strenuum se exhibebat Nullius potentia, Res vel terras hujus Eccl'iae passus est violari vel inde auferri, prauis multum erat metuendus, ac bonis humilis amandus.

<sup>1</sup> So apparently in MS., for "conterriti," the word used in *Hist. Transl. S. Cuthb.*, Surtees Symeon, I, 166,

## (125) V. LIBERATURA SPECIALIS.\* 1510.

Magistro Johanni Underwod, 3 ulnæ.<sup>1</sup>  
 Magistro Scolariū, 3 uln. Item M. Cheston, ulnæ.  
 Et eidem hoc anno quia pro patre.  
 Magistro Thomæ Farn de pannario, 4.  
 Et domino Priori ex precepto, 4 uln.

## GENEROSI.

Willielmo Bulmer, militi, 3 uln.  
 Johanni Rakett, 3.  
 Henrico Killinghal, marshall, 3 et 1¼ præter &c.  
 stipend.  
 Hugo Holland, 3 et 1 ultra. Quietus in stipendio.  
 Radulpho Hagerston, 3 et 1 ultra. Solvit.  
 Roberto Langforth, cantori, 3 et 1 ultra 2s. 8d. In  
 stipendio.  
 Johanni Salamond, 3, ex precepto, et 1 ultra solvit 2s. 8d.  
 Magistro Johanni Clerk, ex precepto Domini, scribæ, 3  
 et 1 ultra.  
 (Esset inter valectos pro officio scribæ. Quietus.)  
 Leonell Elmeden, kervour, 3 et 1 ultra. In stipendio.

## CLERICI VALECTI.\*

Clerico capellæ 3.  
 Clerico supprioris 3.  
 Clerico bursarii 3.

## VALECTI.

Johanni Bukley, valecto cellarii vini, 3 et 1 ultra. In  
 stipendio.  
 Petro Barnard, cursori scaccarii, 3 et 1 ultra. In  
 stipendio.  
 Thomæ Taylyour, popinario,\* 3 et 1 ultra. In stipendio.  
 Johanni Browell, yoman ussher, 3 et 1 ultra.  
 Roberto Burges, valecto stabuli, 3 et 1 ultra. In  
 stipendio.

<sup>1</sup> The figures denote the number of ells of cloth *delivered* to each person.

- (126) Edwardo Swalwell, valecto Terrarii, 3 et 1 ultra.  
 Ricardo Person, valecto coco domini Prioris, 3.  
 Roberto Langforth, janitori, 3.  
 Johanni Salamond, provisorii cator',\* 3.  
 Nicholao Brown, barbour, 3.  
 Christofero Wrangham, valecto refectorii, 3.  
 Johanni Hudspeth, valecto parvæ domus Bursarii,\* 3 et 1  
 ultra.  
 Georgio Scot, pistori, 3.  
 Willielmo Sanderson, fabro, 3.  
 Johanni Wynter, pandoxatori, 3.  
 Johanni Champnay, carpentario, 3.  
 Henrico Brown, carpentario, 3.  
 Thomas Benet, valect sclater, 3.  
 Thomas Thomson, sawer, 3.  
 Willielmo Pape, valect' carter, 3.  
 Willielmo Midilton, whelewright, 3.  
 Ballivo de Billingham, Georgio Davyson, 3.  
 Ballivo de Shells, Willielmo Sanderson, 3 et 1 ultra.

#### Quietus.

- Ricardo Tyndall, catori apud Newburn raw, 3.  
 Roberto Whitehede, catori apud Sunderlande, 3.  
 Edwardo Smyth, catori apud Teas, 3.  
 Johanni Raket, forestario de Bearparke, 3.  
 Relictæ Morlande, firmario (?) de Pittington, 3.  
 Johanni Cowper, cowper,\* in officio, 3.  
 Johanni Nicholl, coco lardariæ carniū, 3.  
 Rauff Dicson, barngreiff\* de Billingham, 3.  
 Georgio Davison, barngreiff de Wolveston, 3.

#### VALECTIS OFFICIARIORUM.

- Sacristæ, pro 5 valectis, 15 uln. et gratis  $\frac{3}{4}$ .  
 Hostillario, 3 valectis, 9 uln. et  $\frac{3}{4}$  gratis.  
 Cellerario, pro 1 valecto, 3 uln.  
 Elemosinario, pro 2 valectis,  $3\frac{1}{2}$  uln. pro uno, et 3 uln.  
 pro alio.  
 Camerario, pro uno valecto, 3 uln., et 1 uln. ultra.  
 Johanni Florenc, 3 uln., ex precepto, quia non tunc  
 serviens, et 1 ultra. In stipendio.

ET DOMINO PRIORI, 6 uln.



## GROMI.\*

- Ric' Catlynson, gromo cameræ, 3 uln., et  $\frac{1}{2}$  ultra.  
 Heliæ Kelsey, gromo popinæ, 3 et  $\frac{1}{2}$  ultra.  
 (127) Thomæ Foster, gromo aulæ, 3 et 1 ultra.  
 Jacobo Foster, gromo stabuli, 3 et 1 ultra.  
 Johanni Cotysfurth, gromo bursarii, 3 et 1 ultra.  
 Johanni Wryght, gromo terrarii, 3 et  $\frac{1}{2}$  ultra.  
 Thomæ Swalwell, 3, granario.  
 Ricardo Stobbs, 3, aledrawer.  
 Cuthberto Verty, 3, gromo coco.  
 Johanni Clerke, cater, 3.  
 Thomas Bowman, 3, ortulano.  
 Henry Bayle, 3, claustrario.  
 Willielmo Leigh, fyshake, \* 3.  
 Willielmo Jacson, sethar, \* 3.  
 Willielmo Robynson, cator, 3.  
 Roberto Busby, slawghterman, 3.  
 Johanni Dicson, bowter, \* 3.  
 Edwardo Brown, bowter, 3.  
 Ricardo Pentland, maltster, 3.  
 Edmundo Elison, maltster, 3.  
 Edwardo Withan, mylner, 3.  
 Ricardo Batmanson, bagman, \* 3.  
 Johanni Richardby, carter, 3.  
 Johanni Shoroton, carter, 3.  
 Antonio Thomson de Rille, 3.  
 Thomæ Falderley, palesser\* de Beaupark, 3.  
 Willielmo Moryson, waynman, 3.  
 Roberto Redeman, waynman, 3.  
 Roberto Sanderson, procuratori de Norham, 3.  
 Hostillatori, pro 3 gromis, 9 uln., et 3 uln. ultra scilicet  
 cuilibet 1 uln.  
 Sacristæ, pro 5 gromis, 15 uln. et  $\frac{3}{4}$  gratis.  
 Elemosinario, pro uno gromo, 3 uln.  
 Camerario, pro uno gromo, 3 uln.  
 Communiario, pro uno gromo, 3 uln.  
 Cellerario, pro 2 gromis, in singyll clothe.\*  
 Apprenticio kervour, ex precepto Domini, 3 uln.  
 Apprenticio lathami, \* ex precepto Domini, 3 uln.

Et venditæ Thomæ Kirkeman 3 uln. 5s. in stipend.

Et DOMINO PRIORI 6 uln.

DOMINO PRIORI ut infra 6 uln. generos. 6 uln. valect. 6 uln. gromor.

Capt. hoc anno de pannario Dunelm. W<sup>o</sup>. Mildesley 3 pec. panni generosorum,\* quælibet continens 18 uln. Et de eodem, pro magistro Scolariū et . . . preste,\* 8 uln. de sad,\* et pro Magistro Thomæ Farn, commissario nostri Archidiaconatus, (128) 4 uln. Summa 66 uln. viz. 2 cloths integr. et  $\frac{3}{4}$  ad 53s. 4d. £7 6s. 8d.

Item de valectis 6 pece ad 18 uln. continentes, 108 *ma*. uln. viz. 4 cloths et  $\frac{1}{2}$  ad 46s. 8d. £10 10s.

Item 10 pec. gromorum ad 18 uln.

Item 2 singill pece contin. 18 uln. dowbill.

Item 1 pec. panni stricti cont. 12 uln. singill excepto (qr.?).

Et altera pecia stricti panni cont. 12 uln. singill excepto qr. Summa gromorum 193 *ma*. uln. viz. 8 pece integr.  $\frac{1}{2}$  et  $\frac{1}{4}$  et 3 uln. ad 40s. £17 15s.

Summa totalis £35 11s. 8d.

Et præter pec. 11 uln. generos. de me ex panno meo proprio.

Summa ulnarum 338 *ma*.

Ric. Bentley, 3.

Chr. Brown, 3.

Sand. Loksmyth sibi vend. 3.

Tho. Whitfelde, 6 uln. strict. et ultra.

(129)

## VI. INDULGENTIÆ.\*

I.—*Indulgentiæ concessæ omnibus conferentibus de bonis suis ad Fabricam Ecclesiæ Dunelmensis.*

UNIVERSIS has literas inspecturis vel audituris, Thomas Prior, et Conventus Dunelmensis Ecclesiæ, salutem in Domino. Quamvis ad opera misericordiæ diligenter in hâc vitâ seminanda Christiani populi, tam ex Catholicæ fidei professione quam ex evangelicâ pariter et apostolicâ exhortacione, teneantur astricti, ut, diem visitacionis extremæ pietatis operibus præveniando, æternorum intuitu præmiorum seminare studeant in terris, quod, reddente Domino, cum multiplicato fructu recolligere mereantur in cœlis; volentes tamen fidelium populorum animos spiritualibus beneficiis ac cœlestibus promissis specialiter incitare, ut ad fabricam Ecclesiæ nostræ promovendam de bonis sibi a Summo Largitore collatis largas cum devotione dexteras extendant; quod quidem opus esse pietatis eximium et insigne cunctis per fissuras et fracturas ipsius Ecclesiæ ex orientali sui parte prominentes, ac terribilem ruinam minantes intuentibus veraciter apparet, numerositatem dierum quos quidem summus Pontifex ac quidam Episcopi, tam Angliæ quam Scotiæ, omnibus illis auctoritate pontificali ex injunctâ sibi penitentiâ relaxaverunt, qui pias elemosinas ad opus dictæ Ecclesiæ erogare curaverint, numerum quoque missarum ac psalteriorum, quæ viri religiosi omnibus fabricam supradictæ Ecclesiæ ex suis elemosinis promovere volentibus, liberali magnificentiâ concesserunt, ad universorum noticiam præsentī scripto inserere decrevimus. Noverit igitur universitas vestra, a Domino Papa XL dies, ab Archiepiscopo Ebor. XL dies, de Hugone Episcopo Dunelm. LXXX dies, de Nicholao Episcopo Dunelm. XL dies, ab Episcopo Karliolensi XL dies, ab Episcopo Lincoln. XL dies, de Episcopo Galwathiæ\* XL dies, de Episcopo Sancti Andreæ XL dies, de Episcopo Duncheldens. XL dies, de Episcopo Glascuens. xxx dies, omnibus prædictæ ecclesiæ benefactoribus de injunctâ sibi pœnitentiâ misericorditer esse indultos. Et est summa dierum cccc et xxx<sup>ta</sup> dies.\* Preterea noveritis ab Abbate et Conventu Novi Monasterii DC missas et M

psalteria, ab Abbate et Conventu de Alba Landa ccc missas et ccc psalteria, a Priore et Conventu Augustaldens.\* ccc missas et ccc psalteria, a Priore et Conventu de Brenkeburn ccc missas (130) cum omnibus psalteriis in ecclesiâ suâ dicendis, a Priore et Conventu de Tynemuth ccc missas et cc psalteria, a Priore et Conventu de Coldingham cccc missis et cccc psalteria, a Priore et Conventu de Boulton lxxx missas, a Priore et Conventu de Finchall cccc missas et cccc psalteria, a Priore et Fratribus de Insula ccc missas et cc psalteria, a Fratribus de Banburgh c missas, a Fratribus de Jarwe ccc missas, a Fratribus de Weremuth cc missas, a Fratribus de Farn c missas et c psalteriâ, a Priorissâ et Conventu de Nesham ccc psalteria, a Priorissâ et Conventu de Lamely ccc psalteria, a Priorissâ et Conventu de Berewich lx missas & ccc psalteria, a Priorissâ et Conventu de Halistan lxi missas et ccc psalteria, a Priorissâ et Conventu de Novo Castro ccc psalteria, cum ceteris bonis quæ in singulis ecclesiis prænotatis fient privatim et publicè, benefactoribus omnibus prænominatis liberaliter esse concessa. Summa vero psalteriorum iv. m. Nos autem, præter missas superscriptas, facimus singulis diebus sex missas pro prædictis benefactoribus in monasterio nostro celebrari. Et est summa missarum vii<sup>m</sup> ccc et xxxii. Et in hujus rei testimonium sigillum nostrum præsentibus literis fecimus apponi. (*Before 1244.*)

II.—*H. Elyens.\* conferentibus ad fabricam ix altarium xl dies per septem annos. Anno M.CC.XXXV.*

OMNIBUS hoc scriptum visuris vel auditoris, H., Dei gratia Eliensis Episcopus, salutem in Domino. Inter præclaros Christi Confessores quorum præsentia corporalis Anglicanæ patrocinator Ecclesiæ, Beatus Cuthbertus non mediocre sanctitatis præconium dinoscitur optinere. Nec immerito laudibus humanis attollitur, cujus meritis infirmi sanitatis gratiam consequuntur. Cujus caro carie carens et prorsus integrè perseverans, dormientem potius quam mortuum repræsentare videtur. Membra namque beati viri manere penitus incorrupta, non solum Venerabilis Bedæ presbiteri scriptura testatur, verum etiam probavit ipsius sanctissimi

corporis translatio, sub hoc novissimo tempore celebrata. Hic itaque thesaurus, super aurum et topazion preciosus, apud Dunelmensem requiescit Ecclesiam, ubi supra sacrum illius sepulchrum devocio veterum lapideas erexit testudines, quæ jam nunc plenæ fissuris et rimis, dissolutionem sui indicant imminere, adeoque propinquam minatur ruinam, ut quicumque molem illam tam suspecte pendentem aspexerit veraciter dicere possit, quoniam terribilis et tremendus est locus ille. Cum autem venerabilis frater Dominus R. Dunelmensis Episcopus, tam manifesto desiderans obviare periculo disponat, auxiliante (131) Domino, apud orientalem supradictæ Ecclesiæ partem novum opus extruere in quo ipsius sancti Confessoris corpus valeat tutius pariter et honestius collocari, universitatem vestram monemus et hortamur in Domino, ut ad præfati operis fabricam celerius consummandam de bonis vobis a Deo collatis aliqua caritatis subsidia velitis misericorditer erogare, quatenus per hæc et alia bona quæ feceritis æterna possistis gaudia promereri. Nos vero de Dei misericordia et de gloriosæ Virginis, necnon et Sancti Cuthberti omniumque sanctorum meritis confidentes, omnibus qui fabricæ memoratæ pias elemosinarum largitiones impenderit, seu prædictum locum per hoc septennium proxime futurum causa orationis adierint, et quorum Diocesani hanc indulgentiam nostram ratam habuerint, si de peccatis suis vero contriti fuerint et confessi, triginta dies de injunctâ sibi penitentiâ relaxamus. Data London. anno gratiæ Millesimo Ducentesimo tricesimo quinto. Septimo id. Julii.

III. INDULGENTIA quadraginta dierum concessa per Clementem, permissione divina ecclesiæ Dunblanensis ministrum humilem, omnibus visitantibus Majus Altare in ecclesia Dunelmensi per ipsum in honorem Sanctæ Mariæ semper virginis consecratum. Data apud Dunelm. die consecrationis predicti Altaris, scilicet nonis Junii, pontificatus anno xxx. *In dorso* 1240.

IV. INDULGENTIA quadraginta dierum concessa per Clementem, permissione divina ecclesiæ Dunblanensis ministrum humilem, omnibus aliquid ad reparationem

fabricæ Dunelmensis ecclesiæ, quæ horribilem minatur ruinam, conferentibus. Data anno gratiæ 1243, kal. Octobris.

V. INDULGENTIA quadraginta dierum concessa per Silvestrem, Dei gratia Karleolensem episcopum, omnibus visitantibus &c. Data Dunelm., 16 kal. Junii, primo anno pontificatus.

VI. INDULGENTIA quadraginta dierum concessa per Gilbertum, Candidæ Casæ\* episcopum, omnibus visitantibus Feretrum Sancti Cuthberti cum orationibus et donis. Data Dunelm. vii. kal. Novembris 1248, pontificatus xiii<sup>o</sup>.

VII. INDULGENTIA quadraginta dierum concessa per Ricardum, episcopum Mannensem et Insularum. Data apud Dunelm. primo anno pontificatus.

(132) VIII. INDULGENTIA quadraginta dierum concessa per Gilbertum, Dei gratia Candidæ Casæ episcopum, "omnibus qui ad aliquod de quinque Altaribus in fronte Dunelmensis ecclesiæ positis, quorum fecimus dedicationem, causa devotionis advenerint." Data die dedicationis dictorum Altarium, scilicet xvi. kal. Julii, 1253, apud Dunelm.

IX. INDULGENTIA quadraginta dierum concessa conferentibus aliquid ad Feretrum Sancti Cuthberti per Ricardum, Dei gratia episcopum Dunkeldensem. Data apud Dunholm. 1254.

X. INDULGENTIA quadraginta dierum concessa per Albinum, permissione divina ecclesiæ Breynensis\* ministerium humilem, omnibus visitantibus Galileam, &c. Data apud Dunelm., 1254.

XI. INDULGENTIA quadraginta dierum concessa per Abel, Dei gratia episcopum Sancti Andreae, omnibus visitantibus Feretrum Sancti Cuthberti sive Galileam, cum orationibus et donis. Data apud Dunelm. 4 non. Junii, 1254 primo anno pontificatus.

XII. INDULGENTIA quadraginta dierum concessa per Walterum, Dei gratia Norwicensem episcopum, omnibus visitantibus Feretrum Sancti Cuthberti. Data Dunelm. vi. id. Septembris, 1254. Pontificatus 10<sup>o</sup>.

XIII. INDULGENTIA quadraginta dierum concessa per Walterum episcopum Dunelmensem, cum confirmatione Indulgentiæ Silvestris episcopi Karleolensis, Gilberti episcopi Candidæ Casæ datæ 7 kal. Novembriis 1248, item Indulgentiæ quadraginta dierum ab eodem singulis diebus in perpetuum ad quodlibet quinque Altarium in fronte ecclesiæ ab ipso consecratorum, anno 1253—Thomæ episcopi Egdunensis,\* viginti dierum—Clementis episcopi Dumbulanensis, viginti dierum, anno 1253, kal. Maii—Indulgentiæ quadraginta dierum concessæ ab eodem eodem anno, non. Junii, in consecratione majoris Altaris singulis diebus in perpetuum—Ricardi Sodorensis, Mannensis, et Insularum, quadraginta dierum—Abel episcopi Sancti Andree, quadraginta dierum, 4 non. Junii, 1254—Willielmi<sup>1</sup> episcopi Norvicensis, quadraginta dierum, 6 id. Septembris, 1256—Ricardi episcopi Dunkeldensis, quadraginta dierum, crastino S. Luciæ virginis, 1254—Roberti Rossensis, quadraginta dierum—Willielmi episcopi Catanensis,\* quadraginta dierum—Ysaac episcopi Connorensis, quadraginta dierum—Alani epis(133)copi Ergadiensis,\* quadraginta dierum. Data apud Aukland 8 id. Aprilis, pontificatus nostri anno septimo (1255).

XIV. INDULGENTIA quadraginta dierum concessa per Alanum, Dei gratia Ergadiensem episcopum, omnibus visitantibus Feretrum Sancti Cuthberti sive Galileam. Data apud Dunelm. 1255.

XV. INDULGENTIA Ysaac episcopi Conorensis de quadraginta diebus concessa visitantibus Galileam sive Feretrum Sancti Cuthberti Dunelm. Data apud Dunelm. 1255.

XVI. INDULGENTIA quadraginta dierum concessa per Robertum, Dei gratia Rosensem episcopum, xii. kal. Julii, 1255, pontificatus anno 6<sup>to</sup>, apud Dunelm.

XVII. INDULGENTIA quadraginta dierum concessa per Willielmum, Catanensis ecclesiæ episcopum, omnibus visitantibus Feretrum Sancti Cuthberti sive Galileam cum donis et orationibus. Data apud Dunelm. 16 cal. Octobris, 1255, anno pontificatus 9<sup>o</sup>.

<sup>1</sup> Read "Walteri."

XVIII. INDULGENTIA Albini, Dei gratia Breynensis episcopi, concessa omnibus visitantibus quodlibet de quinque Altaribus in fronte ecclesiæ Dunelmensis. Data apud Dunelm., 4 non. Martii, 1256.

XIX. WILLIELMUS, Dei gratia Connoresis episcopus, concedit quadraginta dies Indulgentiæ. Data apud Dunelm. 1258. Pontificatus anno secundo.

XX. INDULGENTIA viginti dierum ad fabricam sive reparationem ecclesiæ Dunelmensis concessa per Willielmum episcopum Glasguensem. Data apud Alnecrumb,\* kal. Octobris, 1258.

XXI. INDULGENTIA quadraginta dierum concessa per Henricum, Dei gratia Candidæ Casæ episcopum, omnibus visitantibus, &c. Data Dunelm., die Sancti Leonardi, 1259.

XXII. INDULGENTIA quadraginta dierum concessa per Augustinum, miseracione divina Laudocensem\* episcopum, omnibus visitantibus Feretrum Sancti Cuthberti. Data apud Dunelm. xv. kal. Decembris, 1259.

XXIII. INDULGENTIA quadraginta dierum concessa per (134) G., Archiepiscopum\* Eboracensem, omnibus visitantibus Feretrum Sancti Cuthberti sive Galileam, et conferentibus, &c. Data Dunelm. xv. kal. Decembris, 1259, pontificatus anno 2º.

XXIV. INDULGENTIA triginta dierum concessa per Robertum, Dei gratia Dumblenensem episcopum. Data Dunelm. pridie id. Septembris, 1260.

XXV. INDULGENTIA viginti dierum concessa per Henricum, miseracione divina Londoniensem episcopum. Data London, 1260.

XXVI. INDULGENTIA viginti dierum concessa per Rogerum, Dei gratia Conventrensem et Lichefeldensem episcopum. Data apud Oxon. 4 id. Martii, sexto anno pontificatus.

XXVII. INDULGENTIA quadraginta dierum concessa per Hugonem Elyensem episcopum. Data London, 3 kal. Martii, octavo anno pontificatus.



XXVIII. INDULGENTIA quadraginta dierum concessa per Archibaldum, miseratione divina Moraviensem episcopum, "omnibus visitantibus Feretrum Venerabilis Bedæ, presbiteri et doctoris egregii, cujus venerandæ reliquæ in majori ecclesia Dunelmensi sunt reconditæ." Data Dunelm. vi. kal. Aprilis, 1268.

XXIX. INDULGENTIA quadraginta dierum concessa per fratrem Carbricum, miseratione divina episcopum Rathbottensem,\* dummodo loci dyocesanus hanc indulgentiam ratam habuerit. Data Dunelm. 1273.

XXX. INDULGENTIA quadraginta dierum concessa per Petrum, Dei gratia Archadiensem\* episcopum, omnibus visitantibus Feretrum Sancti Cuthberti cum donis, &c. Data apud Dunelm. septimo kal. Januarii, 1273.

XXXI. INDULGENTIA quadraginta dierum concessa per Henricum, Dei gratia Candidæ Casæ episcopum, "omnibus qui ad aliquod de duobus Altaribus in fronte Dunelmensis ecclesiæ in parte australi positis, quorum fecimus dedicationem, causa devotionis advenerint, quorum unum dedicatum est in honorem Sancti Johannis Baptistæ et Sanctæ Margaretæ virginis et martyris, et aliud in honorem Sancti Andreæ et Sanctæ Mariæ Magdalenæ." Data die dedicationis dictorum Altarium, scilicet, (135) vii. kal. Januarii, anno Domini M.CC.LXX quarto, apud Dunelm.

XXXII. INDULGENTIA quadraginta dierum concessa per Robertum, Dei gratia Dunelmensem episcopum, cum confirmatione Indulgentiarum predecessorum suorum. Data apud Myddelham xiii. kal. Martii, pontificatus anno primo.

XXXIII. INDULGENTIA quadraginta dierum concessa per Walterum, permissione divina Rofensem episcopum, omnibus aliquid de bonis suis ad reparationem novæ fabricæ Dunelmensis ecclesiæ celerius consummandam conferentibus; "præsentibus usque ad prædictæ fabricæ inchoatæ perfectionem valituris." Data apud Dunelm. xii. kal. Septembris, 1277.

XXXIV. INDULGENTIA quadraginta dierum concessa per eundem episcopum omnibus visitantibus Feretrum Sancti Cuthberti. Data eodem die.

XXXV. INDULGENTIA quadraginta dierum concessa per Willielmum, Dei gratia episcopum Sancti Andreae in Scotia. Data apud Dunelm. pridie idus Octobris, 1277.

XXXVI. INDULGENTIA quadraginta dierum per Willielmum, permissione divina Norwicensem episcopum, omnibus conferentibus aliquid de bonis suis ad reparationem novae fabricae Dunelmensis ecclesiae. Data apud Dunelm. nonis Martii, 1278.

XXXVII. INDULGENTIA quadraginta dierum concessa per Robertum, Dei gratia Batoniensis ecclesiae episcopum, omnibus visitantibus Feretrum Sancti Cuthberti cum orationibus et donis. Data apud Dunelm. xvi. kal. Octobris, 1280.

XXXVIII. INDULGENTIA quadraginta dierum concessa per Petrum, Dei gratia Conerensis ecclesiae episcopum, omnibus visitantibus Feretrum Sancti Cuthberti. Data apud Dunelm. kal. Mar. 1280.

XXXIX. INDULGENTIA quadraginta dierum concessa per Willielmum, Dei gratia Dunkeldensem episcopum, omnibus visitantibus Feretrum Sancti Cuthberti et aliquid conferentibus. Data apud Dunelm. xv. kal. Junii, 1285.

XL. INDULGENTIA quadraginta dierum concessa per Willielmum, Dei gratia Brheyensem episcopum, omnibus, &c. Data apud Dunelm. 17 kal. Septembris, 1286.

(136) XLI. INDULGENTIA quadraginta dierum concessa per Thomam, Dei gratia Candidae Casae ecclesiae episcopum, omnibus visitantibus Feretrum Sancti Cuthberti. Data Dunelm. nonis Septembris, 1302.

XLII. INDULGENTIA ejusdem episcopi visitantibus Altare Sanctae Crucis, *s.a.*

XLIII. INDULGENTIA quadraginta dierum concessa per Willielmum (Lamberton), episcopum Sancti Andreae, omnibus visitantibus Altare Sanctae Crucis de novo con-

structum in ecclesia Dunelm. Data apud Dunelm. 7 kal. Maii septimo anno pontificatus.

XLIV. INDULGENTIA quadraginta dierum concessa per Robertum Elyensem episcopum. Data apud Novum Castrum super Tynam, 3 non. Octobris, 1306, consecrationis quarto.

XLV. INDULGENTIA quadraginta dierum concessa per fratrem Andream, permissione divina Ergadyensem episcopum, omnibus visitantibus Altare Sanctæ Crucis in ecclesia Dunelmensi. Data Dunelm. xiii. kal. Decembris, 1310, pontificatus anno 13º.

XLVI. Alia ejusdem episcopi, eodem anno.

XLVII. *Antonius Patriarcha visitantibus feretrum vel reliquias XL d. Item idem Antonius Dunelm. XL d. Aº.Mº.CCC decimo.*

UNIVERSIS Sanctæ Matris Ecclesiæ filiis præsentēs litteras inspecturis, Antonius, permissione divinâ sanctæ Jerosolimitanæ Ecclesiæ Patriarcha et Episcopus Dunelmens., salutem in eo qui pro redemptione humani generis Jerosolimis voluit crucifigi. Gratum Deo impendere credimus obsequium, ipsumque Creatorem et Dominum omnium præcipue veneramur, dum sanctos suos devotæ Christianorum memoriæ recommendamus, eoque præstantius quo per allectiva indulgentiarum et remissionum munera ad orationis devocionem et elemosinarum largicionem animos fidelium excitamus. De Dei igitur omnipotentis misericordiâ, gloriosæ virginis Mariæ matris ejus, sanctorum apostolorum Petri et Pauli, et beatissimi Cuthberti Confessoris omniumque sanctorum meritis et precibus confidentes; omnibus Christi fidelibus de peccatis suis vere pœnitentibus et confessis, qui causa devocionis et oracionis ad Cathedralē Ecclesiam nostram Dunolmensem accesserint, et Feretrum beatissimi Cuthberti Confessoris aliasque Reliquias ibidem in quacumque parte dictæ (137) Ecclesiæ existentes visitaverint, seu de bonis sibi a Deo collatis aliquid eidem Ecclesiæ offerendo, seu alio modo largiendo caritative contulerint, quadraginta dies

auctoritate nostra Patriarchali et rursum quadraginta dies jure nostro Episcopali de injuncta sibi poenitentia misericorditer in Domino relaxamus. Ratificantes insuper per præsentes omnes Indulgentias a confratribus nostris Archiepiscopis et Episcopis quibuscumque ex causis præmissis concessas et imposterum concedendas. In cujus rei testimonium sigillum nostrum præsentibus est appensum. Data apud Eltham, Roffens' Dioces', quinto die mensis Junij. Anno Domini millesimo trecentesimo decimo, Patriarchatus nostri quinto, et Consecrationis notræ vicesimo septimo.<sup>1</sup>

XLVIII. INDULGENTIA quadraginta dierum concessa per Willielmum, archiepiscopum Eboracensem, omnibus visitantibus Reliquias ecclesiæ Dunelmensis. Data Dunelm. 4 non. Maii, 1311, pontificatus sexto.

XLIX. INDULGENTIA quadraginta dierum concessa per Willielmum, Archiepiscopum Eboracensem, omnibus visitantibus Feretrum Sancti Cuthberti et aliquid de bonis suis conferentibus. Data Dunelm. iv. non. Maii, 1311, pontificatus vi<sup>to</sup>.

L. INDULGENTIA quadraginta dierum concessa per Johannem, episcopum Conerensem, omnibus visitantibus Feretrum Sancti Cuthberti vel locum Reliquiarum cum donis. 3 id. Aprilis, 1319, pontificatus anno 25<sup>o</sup>.

LI. INDULGENTIA quadraginta dierum concessa per Johannem, Dei gratia Karliolensem episcopum. Data apud manerium nostrum de Bello Loco, xvi. kal. Novembris, 1333, et consecrationis secundo.

LII. INDULGENTIA Ricardi, Dunelmensis episcopi, conferentibus ad fabricam Ecclesiæ vel ad Feretrum Sancti Cuthberti cum ratificatione omnium Indulgentiarum præcedentium.

UNIVERSIS—Ricardus, permissione divina episcopus Dunelmensis, salutem—Cum, ad promerenda sempiterna gaudia Sanctorum, sint nobis suffragia plurimum opportuna, loca Sanctorum omnium pia sunt devotione fidelium

<sup>1</sup> Seal engraved in Surtees's History of Durham,—Seals, plate v, No. 1.

veneranda ; ut, dum Dei veneramur amicos, ipsi nos amicales Deo reddant, et illorum quodammodo vendicando patrocinium apud Deum, (138) quod merita nostra non obtinent eorum mereamur intercessionibus obtinere. Cupientes, igitur, ut ecclesia Dunelmensis, in qua venerabilis patris nostri Cuthberti incorruptum corpus honorifice collocatur, congruis honoribus et crebris populorum accessibus frequentetur, omnibus vere pœnitentibus quadraginta dies, &c. Data Dunelm. 7 Junii, 1334, pontificatus primo.

LIII. INDULGENTIA quadraginta dierum concessa per Willielmum, Archiepiscopum Eboracensem, omnibus visitantibus locum Reliquiarum in ecclesia Sancti Cuthberti Dunelm. Data Dunelm. nonis Junii, 1334, pontificatus xvij<sup>o</sup>.

LIV. INDULGENTIA quinquaginta dierum concessa per Johannem, Archiepiscopum Cantuariensem, omnibus visitantibus Reliquias ecclesiæ Dunelmensis. Data Novi Castri super Tynam x. kal. Januarii, 1335, translationis 2<sup>o</sup>.

LV. INDULGENTIA triginta dierum concessa per Thomam, Dei gratia Enhegdunensem\* episcopum. Data Dunelm. 4 non Aprilis.

LVI. INDULGENTIA quadraginta dierum concessa per Rogerum, episcopum Rossensem, omnibus visitantibus Altare Sanctæ Crucis in ecclesia cathedrali Dunelmensi de novo constructum. Data Dunelm. 13 . ., consecrationis 4<sup>to</sup>.

## VII. NOTES ON PREBENDAL HOUSES.

(MS. formerly in possession of Archdeacon Bland, now, 1902, of Dr. Farrar).

## Prebendal Houses.

Stall 1. Was the Exchequer of the Chamberlain of the Monastery. Built . . . ?

Partly rebuilt by Dr J. Bowes 1712—1721. Egerton arms 1771, etc. Must have been rebuilt or substantially repaired in that Bp's time. Altered by Mr Gisborne, the Hall and Study being interchanged.

2. Built by Dr Jos. Naylor, about 1662. N.B.—He wrote a Supp. to Life of Bp. Morton by Rd. Baddely, the Bp's Secretary. Altered —?

Attic Story added by Dr Philpotts?

3. Was the Guest Hall of the Monastery. See Dav., p. 105.<sup>1</sup> Built —? Much improved by Dr James Finney, Rector of Long Newton and of Ryton, 1694—1726. Rebuilt by Dr. Prosser, 1808?

4. The Guest Hall in part. Improved by Preb<sup>y</sup> Ph. Falle, 1699—1742. Large Repairs by Archd. Thorpe, 1829—1830.

5. Built —? Improved by Dr J. Bowes, 1696—1712. The present Dining Room was the "Loft" or ordinary Dining Room of the Convent. The Drawing Room by Mr. Bouyer.

6. This was the Refectory of the Almshouse Children during the Monastery; and it was altered at the Dissolution into a Dwelling House by Stephen Marley, the 1st Preb<sup>y</sup> of the 6th Stall, 1541—1572.

Partly rebuilt by Rd. Wrench, 1660—1675, being much ruined in the Rebellion. See Hut. (II), p. 191.<sup>2</sup>

7. The Granary, made a Dw. House by Robt Darley, the 1st Preb. of this Stall. His arms were cut in the Hall Window next the Garden and R. D. relieved upon a Stone on the W. side of the Window, within, where it remained in 1758 (Sharp's MS.).

<sup>1</sup> Should be Hunter, 105; or, Dav., 139.

<sup>2</sup> Hutchinson, II, 191, note.

It was rebuilt by Preb. L. Pilkington, 1567—1592. Altered, rep<sup>d</sup>, and much improved by Dr. John Smith (the Editor of Bede's Works) 1695—1715. Altered and improved by H. Douglas in 1838.<sup>1</sup>

8. Was a Garner or Corn House temp. Monasterii. Built —. Rebuilt from the Ground by Dr R<sup>d</sup> Gray, 1660—1704.

9. Built by —? New Built by Preb. Sancroft (postea Archb. Cant.) in 1674. Dr H. Bagshaw added a new apartment, 1681—1709. Drawing Room (as a Music Room) by Dr Sharp, 1768—1791.

10. Built by —? Part of it built anew by Dr Fitzherbert Adams, 1695—1711. He laid out £2000—? Added to by Dr. Hartwell, 1711—1725. Altered by Dr. Haggitt, 1809?

11. Built —? Much improved by Dr Theo. Pickering, 1699—1710, who made the Gardens and Fountains. Almost rebuilt by Ld. B(arrington) about 1802.

12. Built —? Rebuilt by Wm. James, 1620—1659. Do. Jno. Morton, 1685—1723. Almost entirely by Hon. Anch. Grey, circ. 1812.

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<sup>1</sup> "Altered," etc., in another hand.

## VIII. MICKLETON'S ADDITIONS TO DAVIES. 1691.

(MS. Gough, Durham, 12. Bodleian Library).

J. Davies's Cathedral of Durham, London, 1672,  
interleaved.

The additions and Emendations hereafter inserted, were MS. Gou  
transcribed from a book of James Mickletons of Grays Inn, Durham,  
Esq. grandson of the person to whom the printed book is  
dedicated,\* and who was unfortunately drowned at Arundell  
Stairs the 23<sup>d</sup> of November, 1719: but they were not of  
his own handwriting, and seemed to be transcribed, by the  
Corrections made in severall places, from some other Copy.  
They were wrote originally in ye year 1691 as appears from  
the Catalogue of the Organists inserted over against p. 28.

Mr. Mickleton's book is now in my Lord Harleys  
Library.

R. Gale.\*

First written, in the year of our Lord 1593. v. p. 49. <sup>1</sup> v.  
p. 47. It was onely ye Memorial beginning p. 37.<sup>1</sup> but A.  
Wood p. 904. T. 11. of his Athenæ Oxon. says it was first  
written in 1597, and gives this Character of it from a bishop  
that he do's name not.\*

Liber hic omninō Apocryphus, *μυστὰς* et Legendæ  
putidæ plurimum, veræ Historiæ (praxi et cultu Mona-  
chorum superstitioso exceptis) parum habet: adeō ut  
mirari subit inscitiam ejus qui edidit, et negligentiam  
(veritati et Ecclesiæ Anglicanæ damnosam) qui prælo misit.

R.G.

L'Ardoise, is properly slate. R. G.

Note that Hugo Derlington\* ye 14<sup>th</sup> Prior of Durham  
did in the reign of K. Henry 3<sup>d</sup> cause to be made great  
Organs for his Church of Durham.

The names of some of the Organists of this Cathedrall  
Church of Durham.

John Brimleis\* in the beginning of Queen Elisabeth's  
reign, dyed Octob. 13<sup>th</sup> 1576, and lyeth buried in the  
Consistory, or St. Marys Galilee, at the West end of this

\*— In another handwriting.



MS. Gough, Durham, 12. Church under a Marble stone, on which in brasse was engraven [his image] the which was taken away in y<sup>e</sup> troublesome times ; but here is his Epitaph still to be seen.

William Brown\* an excellent Master of Musick, a severe man, but taught severall persons Musick ; among others Mr. Edward Smith\* who succeeded him in y<sup>e</sup> Organists place.

Edward Smith who was buried in this Church Febr. the 4th 1611. Reg. Jacob. 9<sup>o</sup>.

After his death one William Smith y<sup>e</sup> Elder (there were two of this name, but nothing of kin) did sometimes officiate.

Next to Mr. Edward Smith succeeded one [*blank*] Dodson,<sup>1</sup> who served about a year and a half as Organist.

Richard Hutchinson\* the famous Organist dyed on Sunday June y<sup>e</sup> 7<sup>th</sup> 1646. but for him there did sometime officiate the other William Smith.

John Forster,\* who came in at Christmas 1660, and dyed 20<sup>th</sup> of April, 1677, whose widow was married to Alexander Shaw\* the younger, the 29<sup>th</sup> of Novemb. after, *i.e.*, 1677.

The said Alexander Shaw after y<sup>e</sup> death of the said John Forster came in to be Organist, to wit in the latter end of April 1677, and went out at Christmasse 1681.

William Grigg\* that came from York, & came in on Christmasse Eve 1681, & then officiated, and is now anno 1691 alive, & the Dean and Chapters Organist.

The third pair of Organs\* were called the White Organs, they were placed on y<sup>e</sup> South side of the Quire towards y<sup>e</sup> Vestry house, and were most, and indeed dayly, used at ordinary service, in the times of Queen Elisabeth and K. James I. The said two Organs, to wit those on the North side, and the great one in the Middle over the Quire door, were taken down in Dean Hunts time, about ann: 1620 when another great Organ was made,\* and was finished in the latter end of anno 1621, & placed over the

<sup>1</sup> So in MS. ; "quidam Dodshon," Mickleton MS., 32, 55v.

Quire door. And the said White Organs stood untaken down, and James Smart heard them played on an<sup>o</sup> 1635 and 1636, and the cases of the said White Organ, and allso of the great Organ remained in the Church till 1641.\*

MS. Gough  
Durham, 12

Note that the Scotts came into England in September 1640, and there staid untill the 20<sup>th</sup> of August 1641, at which time they went away ; but in the interim to wit on Midsummer day 1641, which fell out that year to be upon Corpus Christi day and not till then did they use any Violence or harm to the Organs in this Church ; but then they fell on and broke them, and tore up all the great Keys of y<sup>e</sup> great Organs, which had been finished and sett up at the latter end of the said year 1621. and the said Midsummer day they pulled down and destroyed the old Font, w<sup>ch</sup> stood betwixt the next 2 pillars to the Quire ward on the South side of the Church, but to prevent further mischief to the Organs, Lievtenant Colonel Bruce, who was quartered in the North Bayly in Durham at Mr. Robert Cowpers, where now Mr. William Shereman liveth, being applyed unto, he for the present put them off, and then one Mr. George Blades, who was, or had been Steward to Dean Balcanquall,\* went to Gateside to certifye the premisses, and advise with y<sup>e</sup> Generall of the Scotch army, who advised Mr. Blades to take y<sup>e</sup> pipes out ; and at night they did so, and took them all down in the night time to save them, but afterwards the said two Cases, to witt, that of the White Organ, and that of y<sup>e</sup> Great Organ, being standing in y<sup>e</sup> Church y<sup>e</sup> 11<sup>th</sup> of September 1650 the Scotch prisoners taken at the fight of Dunbar, which was on the 3<sup>d</sup> of y<sup>e</sup> said month, to the number of 4500 or thereabouts, being brought to Durham, and put into the Cathedrall, w<sup>ch</sup> was now made a prison to keep them in, they the said prisoners did burn all the said two cases, and all the seats and Wainscott and all the Wood they could find in the Cathedrall Church aforesaid.

The next Organs that were brought into the Church were in Bishop Cosins's time, to witt a pair of little Organs that cost towards 80 pound, that came from London, & placed on the South side in a little loft towards the Vestry :

MS. Gough, which loft was made fitt for them, and they were set up in  
Durham, 12. y<sup>e</sup> s<sup>d</sup> loft in June & July 1661, and then were tuned by  
Mr. John Nichols and James Smart.

There were a pair of great Organs for w<sup>ch</sup> a bargain was made by Dean Barwick: they were begun in his time, and after finished in Dean Sudbury's time against Christmasse 1662, but were not played on on Christmasse day, but the said little Organs were played on; at which Dean Sudbury was angry, but after on St. Stephens Day the said Great Organs were first played on by Mr. John Forster Organist, & so continued to be played on.

And after that a new pair of Organs were agreed for in August 1683 with Bernard Smith\* of London, and were set up and finished in August 1686.

Opposite  
P. 33.

In this North Alley were the ancient Song Schools,\* in a building through the Church North wall into y<sup>e</sup> Churchyard northward, in which Song School building there was a Window looking Eastward, and another Northward. Richard Hutchinson the Organist was last Master hereof, the said long School building was pulled down the latter end of y<sup>e</sup> year 1633, or y<sup>e</sup> beginning of 1634.

At the East end of the churchyard there was a house and little garden, in which house Nicholas Shuffield<sup>†</sup> a Singing man of this Church, Counter Tenor, thô by trade a Joyner, did live, dyed, and was buried in the churchyard under a stone, which with the Epitaph upon it, is yett to be seen.\* Afterwards Thomas Tyler lived in the said house. He sung the Bassus part, he there dyed, & was buried Apr. 27<sup>th</sup> 1627. After him Walter Meynill, a Clerk in the Registers Office of the bishop (which after was Mr. Newhouses Office, and now is Mr. Gabriel Newhouses Office) lived, & dyed in it the 19<sup>th</sup> of Jan. and was buried the day after vz<sup>t</sup> the 30<sup>th</sup> of Jan. 1640, these 3 one after another married y<sup>e</sup> same woman, to wit, Anne who was first wife and then Widdow to y<sup>e</sup> said Nicholas Shuffield whose Virgin name was Teasdale.

<sup>†</sup> Read "Sheffield."

There was a stone wall that went from this outshot Northward of the Window, that inclosed part of the Churchyard, and the said Song school, in which wall or inclosure there was a door to go out and in to the said house and garden, but there was no door out of the Song School into the Churchyard, or this Inclosure ; The wall or inclosure was pulled down in K. Charles y<sup>e</sup> 2<sup>ds</sup> time, and the said house, in which these 3 lived, was pulled down An<sup>o</sup> 1686, and the ground upon which it stood layd open with the rest of the Churchyard.

MS. Gough.  
Durham, 12

This book must have been wrote much later than 1593 as Mr. Mickleton has said it was in the title page, unlesse this account of the breaking down Nevills Crosse in 1639 has been an Addition of the editor John Davies.\* R.G. Opp. p. 47.

<sup>1</sup> It was onely this memorial beginning p. 37. y<sup>t</sup> was collected in 1593\* and the abovementiond-addition must have been made to it by y<sup>e</sup> Editor.<sup>1</sup>

The four Bells that hung in the Gallilee Steeple, were first, the Great or Gallilee Bell, which was given by Prior Fosser.\* 2. St. Bedes bell. 3. St. Oswalds bell. 4. a Long bell, which was a narrow skirted but well tuned bell, and was the last Bell that was left in the Gallilee Steeple untaken down. But in Febr. 163½\* it was taken down, the other bells having been taken down y<sup>e</sup> January before. Opp. p. 66.

The Galilee bell being to be hung in y<sup>e</sup> Steeple or Belfrey in the Lantern of the Church, (which Belfrey was supposed to be built by Bp. Skirlaw,\* who mostly built y<sup>e</sup> Cloysters, and whose Coat of Armes in severall times in every of the Cloysters sett & painted in the middle beams, or (*blank*) in each of the said cloysters, thô others say that Hugh Derlington\* 14<sup>th</sup> prior of Durham made the great Belfrey) it, vzt. the Gallilee bell was designed to be chipt into tune, but by chipping it was made so thin that it was not thought serviceable, so that one Thomas Bartle a plumber cast that Galilee bell over again, and the said last standing bell i.e. the long bell was broke into pieces, and the half of her among other things was put into

<sup>1</sup> In another handwriting.

MS. Gough, Durham, 12. Galilee bell to be cast over again and the other half of y<sup>e</sup> said long Bell was put into other bells which were cast. There were 4 bells in all that were cast in the Guest Hall, one of St. Michael, and the said Gallilee Bell, St. Oswalds, and St. Bedes. At Candlemasse after Thomas Bartle had cast the said bells, he dyed, and was buried in the Cathedrall Churchyard, and the said Gallilee bell was rung out for him, and so the other bells. That of St. Bede hangs now in the Steeple or Lantern of the Church towards the East part there, t'is called the Fifth and is circumscribed thus

Olim Campana Boni Bedæ Decanus et Capitulum  
Dunelm. refecerunt A.D. 1665.

p. 68. The Galilee bell hangs there towards the West and is called The Seventh Bell

Olim Campana D.D. Joh. Fosser et Joh. Hemming<sup>1</sup>  
Prior Dunelm. vulgo Galilea quam refecerunt Decanus  
et Capitulum Dunelm. A.D. MDCXXXII.

Master of The Church coat of Armes upon it. Note that Dr. Spark\*  
Greetham suffragan bishop to bishop Tunstall caused these bells to  
Hospital. be carryed out of the Gallilee Belfrey, which otherwise  
would have been broken and sold, and placed them in the  
great Belfrey of the Cathedrall. v. p. 67. 68.\*

The said Galilee bell which Bartle cast, is the great bell now hanging in the Lanterne, whose tongue was broke, ringing for William Willson, Sunday Nov. 30<sup>th</sup> 1690 the day his body was found and buried.

That of St. Michael hangs to y<sup>e</sup> North, & is called the 4<sup>th</sup> Bell, it is circumscribed

Olim Campana S<sup>ti</sup> Michaelis A.D. MDCXXXII Decanus  
et Capitulu refecerunt.  
with the Churches coat of Armes upon it.

That of St Oswald hangs to the South it was crackt ringing the Peel at the buryall of John Harrison Clerk of the Bow Church the 25<sup>th</sup> of May 1638, and after it was cast y<sup>e</sup> 25<sup>th</sup> of September 1639, by one Robert Oldfield who came out of Lancashire,\* and he mistook in the

<sup>1</sup> John Hemyngburgh, 1391—1416.

casting it, wanting mettle enough, and so cast it over again Novb. y<sup>e</sup> 3<sup>d</sup> 1639. and then afterwards was new and badly cast in the Bow church in Decbr 1682, and recast again in March after by the self same person, to witt John Pattison, who was a Taylor, and son of Christofer Pattison. There was another John Pattison who after he had been Major of Durham, became Submaster of the plain Song & writing School under Mark Leonard the Master thereof. there was writt about St. Oswallds bell

MS. Gough,  
Durham, 12.

Olim Campana S<sup>ti</sup> Oswaldi, quam fieri fecit Robertus de Dunelm. Decanus et Capitulum refecerunt A. D'ni. 1632, atque iterum 1639. et tertio 1682.

The churches Coat of Armes is upon it.

The Third bell *i.e.* y<sup>e</sup> six a clock bell hangs it is circumscribed

Olim Campana S<sup>ti</sup> Benedicti, quam fieri fecerunt Decanus et Capit. Dunelm. A<sup>o</sup> 1664.

The second bell hangs <sup>1</sup> has a Coat of Armes upon it, to witt quarterly 3 Lyons, & 3 fl. de Lys, circumscribed thus in Saxon letters

Nomen Domini sit Benedictum.

The first, to wit, the least bell hangs and is commonly calld St. Margarettes bell.\*

(Galilee) Now called the Bishops Consistory.

p. 73.

(same work but) that at the North door as bigg again as the other.

p. 101.

Unguis Griffonica\* in Bibliotheca Cotton. olim Dunelmensis Ecclesiæ peculium.

p. 110.

The Roman Catholicks say he was not buried in the same place where his shrine stood, but keep it a secret among themselves where his body now lyes. however, I had it from Dr Hunter, one very inquisitive into these things, and who was informed so by some of his popish acquaintance, that while the Visitors expected the return of theyr Messenger w<sup>th</sup> the kings commands from London, some of the Monks found means to steal the Body out of the Revestry, and buried it at the foot of the Stairs\* marked

p. 160.  
R. Gale's  
Note,  
1733.

\* Blank space in MS.

R. Gale's U<sup>1</sup> in the corner of the South transept of the church near  
Note, 1733. the Clock : That they buryed it within the Staircase to  
prevent its being discovered by the breaking up of the  
pavement : That he once surprised a Lady at her devotions  
turning herself that way, who after confest to him that the  
Saint reposed thereabouts, tho' she could not exactly tell  
the spott where, that secrett being onely entrusted to two  
monks at a time, and when either of them died the Survivor  
imparted it to another, in order to perpetuate the tradition.  
R.G. 1733.

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<sup>1</sup> See the Ichnography of the church prefixt to this book: U.

IX. MS. NOTES IN THE EDITOR'S COPY OF HUNTER'S  
EDITION OF 1733.

(Written about 1776).

*On back of title.*

Hail, happy Durham, art and Nature's care  
Where Faith and truth in Noblest height appeare  
Unequal Were as by her Walls it runs—  
Looks up and wails with tears her ruind Sons—  
Whom She gave Life and now their Death doth mourn  
And ever weeps o'er Beda's Sacred urn—

Camb: Brittannia—

Voll. 2<sup>d</sup>.

p. 27 (Ch. XIII).

*Chamber over the West end of the Revestry]* Now the Boys  
Room.

(Probably the Choristers' vestry).

p. 69 (Ch. XXIII).

*the Parlour]* This Parlour is now Boulby's Register Office.

p. 73. (Ch. XXVI).

*Philippius Episcopus]* N. This Phillip dying under the  
Popes displeasure is supposed to have been buried  
in the Church Yard near the North door and the  
statue vulgarly called Hobby Pella is very probably  
his Effigie.\*

p. 77 (Ch. XXIX).

*Dean Whittingham]* a Rank Whigg.

p. 87 (Ch. XXXIII).

*the Parlour Door]* Now the Register Office.

*Dean Horne]* A Great Villian. This same Dean Horne,  
Stole the Money from his breth'en at Geneva: and  
ran away with it at the Reformation.

*Dean Whittingham]* A Great Villain of the Geneva Gang.

p. 89 (Ch. XXXVI).

*The East Alley]* Arms remain'g in the East Alley of  
Cloysters in 1776. Skirlaw Neville Dacres Dud-  
ley E. of North<sup>d</sup>. Vere & many shields Obliterated.



p. 92 (Ch. XXXVIII).

*Tobias Mathew*] Not much better than his predecessors  
Horne & Whittingham.

*Frater house*] Now the Dean & Chap<sup>r</sup>. Library.

p. 99 (Ch. XLII, Hunter's addition, see note).

*the Song-school*] Old Song School—now morn'g prayr  
chapp<sup>l</sup>.

p. 102 (Ch. XLIV).

*Rev. Jonathan Hall, D.D.*] Doct<sup>r</sup> Fothergill now. (*D<sup>r</sup>  
Fothergill was installed 27 May, 1775.*)

p. 104 (Ch. XLVI).

*The Infirmary*] The Infirmary is now a part of Mr Rob-  
son's house.

p. 107 (Ch. XLVIII).

*a little Vault*] Now a part of the Dean's Kitchen.

p. 110 (Ch. LV).

*the Lidgate*] Now Bow Lane.

*The Sacrist's Exchequer*] Door now walld up.

p. 142 (Desc. of Windows, S. Alley of Quire).

*the Arms of . . . our Lady*] Azure a heart Gu: 2 Wings  
Or. sword prop. (*Sketch*) I take this to be the Arms  
of Our lady as simply called. (*In a later hand*)  
What stuff is this.

X. P'tinēcia ad altare s'ci Joh. baptiste & sancte  
Margarete ad ix altare ī eccl'ia cath. Dūelm.

(MS. Harl. 5289).

In p̃mis vnū missale ex dono Joh. p̃oris.

+ It' ij vrceoli argentei & deaurati (+ delib<sup>o</sup>at d'no  
leca<sup>o</sup> p vno calic. cōp̃o)

(dos decan<sup>o</sup>

It' j paxbrede\* argent' & deaurat'

alt'auit in

It' j pua cāpana argent' & deaurat'

alios vs<sup>o</sup>)

It' j vestimētū cū alba &c p̃tinēc' de rubeo velueto & le  
orfr' de nigro velueto cū noīb̃z Ihū & marie coroat' inst'

It' j vest' de blodio serico cū oīb̃z p̃tin' de eod' colore.  
(*In margin*) car̃z 2 vest' q̃z delib. Dn<sup>o</sup> deca<sup>o</sup> 24<sup>to</sup> novēb. Ao  
do<sup>i</sup> 1545.

Mr Whithed  
do<sup>o</sup> decan<sup>o</sup>

It' j vest' de rubeo serico cū arborib' intext' & c. p̃tin'  
ei<sup>o</sup>d. coloris

s'bt axit duo  
vestimēta hic  
24 novēb'is

It' j vest' de albo serico cū oīb̃z alijs p̃tin' e<sup>o</sup>d. coloris

1545 et dedit  
alijs altarib<sup>o</sup>

It' j vest' de viridi serico cū albis & rubijs canib̃z & gallis  
intext'.

corā M<sup>o</sup>  
Watson &  
m'ltis alijs.

It' j alt' cloth duplic' cū frontello de colore & ope p̃x'  
p̃d'cis

It' j alt' cloth duplic' cū frontello de velueto diūsor'  
color'

It' j candelabrū de latone p̃ cereo ponendo

It' j candelabrū de laton p̃ yeme

+ It' j pixis de ligno p̃ pane suando

XI. EXTRACTS FROM A DURHAM MISSAL WRITTEN IN THE FOURTEENTH CENTURY. (British Museum, Harl. 5289.)<sup>1</sup>

[IN DIE PURIFICATIONIS.]

Harl. MS. 5289.  
fo. 48ov. | *In die purificationis beate marie si dies dominica fuerit missa matutinali cantata benedicatur aqua. Et si episcopus presens fuerit non aspergatur ante terciam. dicatur oracio: Exaudi nos. post oracionem dicatur. Deus in adiutorium et eat statim sacerdos cum portitore crucis per officina sicut mos est in dominicis diebus: Redeunte sacerdote cum ministris canant cum aliis terciam: ueniente episcopo aspergatur aqua benedicta. post aspersionem aqua benedicantur candeles: Si festum purificationis infra [lxx.] contigerit dicta tertia: ponatur ante altare tapetum. et fo. 481r. po/nantur candeles et benedicantur ab episcopo uel priore: cum capa. uel a sacerdote albis (sic) et stola tantum induto.*

Benedic domine ihesu christe hanc creaturam cere supplicationibus nostris. et infunde ei per uirtutem sancte crucis bene~~x~~ddicionem celestem: ut qui eam ad repellendas tenebras humano generi tribuisti talem signaculo crucis tue fortitudinem et bene~~x~~ddicionem accipiat. ut in quibuscumque locis accensa. siue posita fuerit. discedat diabolus et contremiscat. et fugiat pallidus cum omnibus ministris suis de habitationibus illis: nec presumat amplius inquietare uel inludere seruientibus deo.<sup>2</sup> Proinde supplices quesumus te domine ut emittas sanctum angelum tuum Raphaellem qui euulsit et reppulit a sara et tobias demonem mortiferum eos infestantem. conterat illum et disperdat de cunctis habitationibus colencium deum de fo. 481v. basilicis. de domibus. de angulis. de / lectulis. de refectoriis. de uniuersis locis in quibuscumque deo famulantes habitant. et requiescunt. dormiunt. uigilant. ambulant. et consistunt: nec ualeat ille malignus amplius inquietare. uel pauores immittere super illos quos sancti carismatis tui unccione fecisti esse munitos.

<sup>1</sup> Comparative Tables of these offices found in English liturgical books, together with notes upon the services, may be found in the Westminster Missal, iii. 1424 (Henry Bradshaw Society, 1897).

<sup>2</sup> To this point the prayer is almost as in Missale Sarum, ed. Dickinson, Burntisland, 1861—1883, col. 697.

Benedico te cera in nomine dei ✠ patris omnipotentis et ✠ filii eius unigeniti et spiritus ✠ sancti paracliti. ut sis ubique diaboli effugacio. atque omnium contubernalium suorum exterminacio. adiuuante eadem sancta et indiuidua trinitate que in unitatis essencia. uiuit et regnat in secula seculorum. Amen.

Harl. MS.  
5289.

*Oracio :*

Domine<sup>1</sup> sancte pater omnipotens eterne deus qui omnia ex nichilo creasti. et iussu tuo per opera apum hunc liquorem ad perfeccionem cerei euenire fecisti et qui hodierna die petitionem iusti symeonis implesti. te humiliter deprecamur: in has candelas ad usus hominum et sanitatem corpore et animarum siue in terra. siue in aquis per inuocacionem sanctissimi nominis tui. et per intercessi/onem sancte marie semper uirginis cuius fo. 482. hodie festa deuote celebramus et per preces omnium sanctorum tuorum bene✠dicere et sanctificare ✠ digneris. et huius plebis tue que illas honorifice in manibus desiderat portare. teque laudando exultare. exaudias uoces de celo sancto tuo. et de sede maiestatis tue. et propicius sis omnibus clamantibus ad te quos redemisti precioso filii sanguine tui. Qui tecum uiuit et regnat in unitate spiritus sancti.

*Oracio.*

Omnipotens<sup>2</sup> sempiternus deus qui hodierna die unigenitum tuum ulnis sancti symeonis in templo sancto tuo suscipiendum presentasti. tuam supplices deprecamur clemenciam ut has candelas quas nos tui famuli in tui nominis magnificencia suscipientes gestare cupimus luce accensas bene✠dicere et sancti✠ficare atque lumine superne benediccionis accendere digneris: quatinus eas tibi domino deo nostro offerentes digni et sancto igne dulcissime caritatis succensi in templo sancto glorie tue representari mereamur. per.

<sup>1</sup> See Missale Sarum, col. 698.

<sup>2</sup> Missale Sarum, col. 698.

Harl. MS.  
5289.  
fo. 482v.

*Oracio.*

Domine<sup>1</sup> ihesu christe creator / celi et terre. rex regum. et dominus dominancium exaudi nos indignos famulos tuos clamantes et orantes ad te. Precamur te domine omnipotens et eterne deus qui omnia ex nichilo creasti: et iussu tuo opera apum ad perfeccionem cerei uenire fecisti. et qui hodierna die petitionem iusti symeonis implesti. ut has candelas ad usus corporis et animarum siue in terra siue in aquis per inuocacionem sanctissimi nominis tui et per intercessionem sancte marie genitricis tue cuius hodie festa percolimus ac per preces omnium iustorum bene~~✠~~dicere et sanctificare ~~✠~~ digneris: in hac plebe tua illas manibus portando tu exaudias uoces illorum de sede maiestatis tue. propiciusque sis omnibus clamantibus ad te saluator mundi. Qui cum patre.

*Oracio.*

Inmense<sup>2</sup> maiestatis tue misericordiam obsecramus omnipotens deus: ut qui uerum lumen dominum nostrum ihesum christum hodierna die cum nostre substantia carnis in templo representari atque diu desideratum beati symeonis fo. 483. brachiis amplecti uoluisti. mentis nostre / sensus dono tue gracie illuminare digneris: quatinus hos cereos tua benedictione sanctificatos ferentes. castitate securitate tuique amoris caritate exuberantes nosmetipsos hostiam uiuentem sanctam tibi que ex[h]ibere ualeamus placentem. per eundem.

*Tunc aspergantur aqua benedicta et thure adoleantur et illuminentur et interim canatur A[ntiphona].*

Lumen ad reuelacionem *cum psalmo.* *Distributis cereis et cantata. A[ntiphona]* Lumen *cum psalmo.*<sup>3</sup> *dicatur hec oracio cum Dominus uobiscum.*

*Oracio.*

Omnipotens sempiterne deus qui unigenitum tuum ante tempora<sup>4</sup> de te genitum set temporaliter de maria uirgine incarnatum lumen uerum et indeficiens ad repellendas

<sup>1</sup> Cf. Missale Sarum, col. 698.

<sup>2</sup> Missale Westm. col. 623.

<sup>3</sup> Psalmo, i.e., Nunc dimittis.

<sup>4</sup> Missale Sarum, col. 702.

humani generis tenebras. et ad intendendum lumen fidei et ueritatis misisti in mundum concede propicius: ut sicut corporali ita eciam interius luce spirituali irradiari mereamur: per eundem dominum. Harl. MS. 5289.

*uel secundum alios post distributionem dicatur iste*  
V[ersus]

Benedicta tu in mulieribus.

Kyrieleyson. Christeleyson. Kyrieleyson.

Pater noster.

Et ne nos.

V. Post partum.

### Oracio.

Erude<sup>1</sup> quesumus domine plebem tuam / et que extrin-  
secus annua tribuis deuocione uenerari intercedente beata  
dei genitrice semper uirgine maria interius assequi gracie  
tue luce concede. per. fo. 483v.

### [FERIA QUARTA IN CAPITE IEIUNII.]

*Feria .iiiiij in capite ieiunij. post sextam pulsetur unum  
de maioribus signis quoadusque fratres conueniant in  
ecclesiam et faciant unam oracionem breuem.*

*Qua peracta: episcopus stolam habens et mitram. uel  
prior siue alius sacerdos stolam tantum prosternat se super  
tapetum ante altare cum suis ministris. fratres uero in  
choro prosternant se super formas canentes .viij psalmos  
penitenciales cum. Gloria patri.*

*finitis autem psalmis dicatur ab omnibus A[n]tiphona.*

Ne reminiscaris

*cum*

Kyrieleyson. Christeleyson. Kyrieleyson.

Pater noster

*post hec episcopus uel qui loco illius est surgens dicat  
preces et oraciones que secuntur hoc modo.*

Et ne nos.

Saluos fac seruos tuos.

Conuertere domine usquequo.

Mitte eis domine auxilium de sancto.

Domine exaudi.

Dominus uobiscum.

<sup>1</sup> Missale Ebor. (Surt. Soc. 1874) ii. 19. Some read *Exaudi*.

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The churches Coat of Armes is upon it.

The Third bell *i.e.* ye six a clock bell hangs it is circumscribed

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The second bell hangs <sup>1</sup> has a Coat of Armes upon it, to witt quarterly 3 Lyons, & 3 fl. de Lys, circumscribed thus in Saxon letters

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R. Gale's  
Note,  
1733.

\* Blank space in MS.



Harl. MS. 5289. ac promerende uenie capitibus nostris imponi decernimus  
benedicere pro tua pietate dignare ut qui nos esse in  
cineres prauitatis nostre merito et in pulueres reuersuros  
cognoscimus peccatorum omnium ueniam et premia peni-  
tentibus repromissa misericorditer consequi mereamur.  
per dominum.

*oracio.*

Deus<sup>1</sup> qui humiliacione flecteris et satisfaccione pla-  
caris. aurem tue pietatis inclina precibus nostris et  
capitibus famulorum tuorum horum cinerum aspercione  
attactis effunde propicius gratiam tue bene~~x~~diccionis : ut  
fo. 485v. eos et spiritu / compuncctionis repleas et que iuste  
pecierint efficaciter tribuas. et consessa perpetua stabilitate  
intacta manere decernas. per.

*oracio :*

Omnipotens<sup>2</sup> sempiternus deus qui niniutis in cinere et  
cilicio penitentibus indulgencie tue remedia prestitisti  
concede propicius : ut sic eos imitemur habitu. quatinus  
uenie prosequamur obtentu. per.

*Deinde prior reuertatur in chorum et mittat cineres super  
capita fratrum suorum. dicendo.*

Memento homo quia cinis es : et in cinerem reuerteris :

*Interim cantetur A[n]tiphona*

Immutemur

*cum uersibus psalmi*

Deus misereatur nostri

*quantum opus fuerit : quo facto. prosternant se fratres  
super formas dicente sacerdote*

Ostende nobis

*et in conuentu respondeatur*

Et salutare tuum da nobis.

Kyrieleyson.

Pater noster.

Et ne nos.

Et ueniat super nos misericordia tua domine

Dominus uobiscum

<sup>1</sup> Missale Ebor. i. 46. Missale Westm. ii. 552.

<sup>2</sup> Missale Romanum 1474, and later editions.

oremus

Harl. MS.  
5289.

Memor esto quesumus domine fragilitatis humane et qui iuste uerberas peccatores: intercedente beatissima et gloriosa semperque uirgine maria et omnibus sanctis nobis peccatoribus parce propicius: et afflictis / ut qui iuste nostris meritis affligimur. tua sancta miseratione redempti hic et imperpetuum saluemur. per. fo. 486.

## [DOMINICA IN RAMIS PALMARUM.]

¶ *Dominica in ramis palmarum expleta missa matutinali. fiat benedictio salis et aque ad quam sint omnes albis paratis\* induti. dum cantant. A[ntiphonam]*

Asperges me :

*pulsetur signum ad terciam. post aspersionem aque dicat sacerdos oracionem* Exaudi nos.

*Deinde reuertatur ad locum suum et incipiat terciam. Qua incepta. uadat cum portitoribus aque et crucis per officinas claustris sicut mos est in dominicis diebus. Sacerdote cum ministris redeunte in chorum per ostium retro chorum canat terciam cum aliis et dicat capitulum et collectam ad horam pertinentem.*

*Cantata hora cum psalmis familiaribus\* accedat subdiaconus ante gradus manipulam in brachio habens et sine tunica legat sine titulo leccionem sequentem.*

Venerunt<sup>1</sup> filii israel. in helym . . . . . israel in deser/tum sin : . . . . . uespere car/nes edere . . . . fo. 486v.  
Et ecce gloria domini : apparuit in nube. fo. 487.

*Lecta leccione exeant seruituri de candelabris et thuribulo et statim cum eis accedat diaconus. sine dalmatica et incensato analogio legat ewangelium. Cum appropinquasset<sup>2</sup> quere supra dominica prima in aduentu.*

*Lecto ewangelio: exeat lector cum candelabris. sicut intrauit. set thuribularius remaneat propter incensionem palmarum proximo sequentem. postea accedat episcopus siue*

<sup>1</sup> Exod. xv. 27—xvi. 10.

<sup>2</sup> Matth. xxi. 1—9.

Harl. MS. 5289. *prior capa indutus cum stola sine manipula. uel sacerdos cum stola et manipula set sine capa. et benedicat palmas et frondes ante altare super tapetum sicut infra continetur.*

fo. 487v. Exorcizo<sup>1</sup> te creatura florum et frondium / in nomine ✠ dei patris omnipotentis. et in nomine ✠ ihesu christi filii eius. et in uirtute spiritus ✠ paracliti : Exorcizo te omnis uirtus aduersarii. omnis exercitus diaboli. omnis spiritus inimici. omnis incursio demonum eradicare et explantare ab hac creatura florum et frondium : ut ad dei gratiam festinancium uestigia non sequaris : interdico tibi. per eundem dominum nostrum ihesum christum qui uenturus est.

*Oracio.*

Omnipotens<sup>1</sup> sempiterne deus qui in diluuij effusione noe famulo tuo ostendisti per os columbe gestantis ramum oliue pacem terris redditam. te supplices domine deprecamur : ut has spatulas palmarum seu frondes arborum quas ante conspectum glorie tue offerimus ueritas tua sanctifi✠cet. ut deuotus populus in manibus eas suscipiens benedictionis tue gratiam consequi mereatur : per.

*oracio.*

Omnipotens sempiterne deus flos mundi. odor suauitatis. et origo nascencium qui omnia legis et prophetas oracula in filii tui domini nostri ihesu christi humilitate declarasti quique eciam uenienti ierosolimam deuotam illi fo. 488. cum ramis palmarum ac misticis lau/dibus hodierna die obuiam fecisti turbam procedere : respice propicius ad debitam populi tui seruitutem et huius creature nouitatem tua uirtute sanctifi✠fica. Et sicut tunc prioris populi gratus tibi extitit huius deuocionis affectus : ita nos quoque nunc in veritate confessionis nominis eius. hec eadem per reuoluta tempora frequentantes : purificatis sensibus dignum tibi deferamus obsequium. Et uelud florum uarietate piis uernantes studiis sarcina carnis deposita cum odore bonorum operum in celesti ierusalem eidem filio tuo domino nostro ualeamus occurrere. Qui tecum uiuit et regnat.

<sup>1</sup> Missale Sarum, col. 255.

*oracio.*Harl. MS.  
5289.

Deus<sup>1</sup> cuius filius pro salute generis humani de celo descendit ad terras. et appropinquante hora passionis sue in ierosolimam in asino sedens uenire. et a turbis rex appellari ac laudari uoluit. Benedicere ✠ dignare hos palmas ceterarumque frondium ramos: ut omnes qui eos laturos sunt. ita benedictionis tue dono repleantur quatinus et in hoc seculo antiqui hostis temptamenta superare et in futuro cum palma uictorie et fructu / bonorum operum fo. 488v. ualeant tibi apparere. per eundem.

*oracio.*

Deus<sup>1</sup> qui dispersa congregas et congregata conseruas. qui populis tuis obuiam ihesu ramos portantibus benedixisti bene✠dic eciam et hos ramos palmarum atque arborum quos tui famuli ad nominis tui benedictionem suscipiunt. ut in quemcunque locum introducti fuerint tuam bene✠dictionem habitatores illius loci omnes consequantur ita ut omni aduersa ualitudine effugata: dextera tua protegat quos redemit. per eundem.

*Hic aspergatur aqua benedicta et [ad]oleatur thus postea subiungatur oracio.*

Dominus uobiscum

Omnipotens<sup>2</sup> sempiternus deus qui dominum nostrum ihesum christum hodierna die super pullum asine sedere fecisti. et turbas populorum uestimenta uel ramos arborum in uia sternere et osanna decantare in laudem ipsius docuisti: da quesumus ut illorum innocenciam imitari possimus et eorum meritum consequi mereamur. per eundem.

*post hec diuidantur flores* \* \* \*

*[Dominica in ramis palmarum fiat missa matutinalis de ipsa dominica cum una collecta. et sine passione set cum ewangelio quod<sup>3</sup> legatur ad matutinas ad priuatas missas* fo. 134v.

<sup>1</sup> Missale Sarum, col. 256.

<sup>2</sup> Missale Ebor. i. 85.

<sup>3</sup> See the Durham Breviary, Harl. 4664, fo. 75. It appears to be the gospel for the first Sunday in Advent, *Cum appropinquasset*. See above, p. 179.

Harl. MS. 5289. *similiter dicatur una collecta. Passionem uero nullus legat: nisi frater qui infirmis cantat. Expleta missa*  
 fo. 135. *matutinali. fiat benedictio salis | et aque. et aspersa aqua dictaque oracione. Exaudi nos. ut solet incipiat sacerdos horam. Qua percantata: accedat subdiaconus manipulam in brachio habens et sine tunica et legat ante gradus pauimenti sine titulo leccionem Venerunt filij israel in helym. quere leccionem hanc et cetera que pertinent ad benedictionem palmarum in fine libri.\**

*hiis ita peractis: distribuuntur rami palmarum et frondes aliarum arborum. Interim incipiat cantor. A[ntiphona]*

*Pueri hebreorum.*

*postea exeant ad processionem sicut plenius notatur in ordinali.*

*facta autem stacione et finitis hiis que cani debent ad nutum cantoris accedat diaconus dalmatica indutus et petita benedictione ab episcopo si presens fuerit: analog[i]um incenset. et legat ewangelium sequens scilicet Turba multa. ad quod ewangelium preferantur textus ewangeliorum et luminaria et incensum. Deinde fiat sicut continetur in ordinali.\* ewangelium Secundum Iohannem*

*Turba multa &c.*

[IN CENA DOMINI.]

fo. 488v. *¶ In cena domini dictis vij. psalmis penitentialibus cum A[ntiphona]*

*Ne reminiscaris.*

*et cetera. sequitur.*

*Kyrieleyson.*

fo. 489. *Pater / noster.*

*qua dicta: surgat prior uel sacerdos dicens ante altare.*

*Et ne nos inducas.*

*Tu mandasti mandata tua domine.*

*Domine non secundum peccata nostra facias nobis.*

*Saluos fac seruos tuos.*

*Conuertere domine usquequo.*

*Esto eis domine turris fortitudinis.*

*Mitte eis domine auxilium de sancto.*

*Domine exaudi oracionem meam.*

*Dominus uobiscum.*

Adesto<sup>1</sup> domine supplicationibus nostris: et me qui  
 eciam misericordia tua primus indigeo clementer exaudi et  
 quem non eleccione meriti. set dono gracie tue constituisti  
 operis huius ministrum da fiduciam tui muneris exequendi.  
 et ipse in nostro ministerio quod tue pietatis est operare.  
 per dominum.

Harl. M.  
5289.

*oracio.*

Presta<sup>2</sup> quesumus domine famulis tuis dignum peni-  
 tencie fructum: ut ecclesie tue sancte<sup>3</sup> a cuius integritate  
 deuierant peccando: admissorum reddantur innoxij ueniam  
 consequendo. per christum.

*Alia oracio.*

Deus<sup>2</sup> humani generis benignissime conditor et miseri-  
 cordissime reformator. qui hominem inuidia diaboli ab  
 eternitate deiectionem unigeniti filij tui sanguine redemisti.  
 uiuifica hos famulos tuos quos tibi / nullatenus mori fo. 489v.  
 desideras: et qui non derelinquis deuos. assume cor-  
 rectos. Moueant pietatem tuam quesumus domine horum  
 famulorum tuorum lacrimosa suspiria. tu eorum medere  
 uulneribus. tu iacentibus manum porrigere salutare. ne  
 ecclesia tua aliqua sui corporis porcione uastetur. ne grex  
 tuus detrimentum sustineat. ne de familie tue dampno  
 inimicus exultet: ne renatos lauacro salutari mors secunda  
 possideat. Tibi ergo domine supplices preces tibi fletum  
 cordis effundimus. tu parce confitentibus: ut sic in hac  
 mortalitate peccata sua te adiuuante defleant: quatinus in  
 tremendi iudicii die sententiam dampnationis eterne  
 euadant. et ne sciant quod terret in tenebris. quod stridet  
 in flammis. et ab errorum uia ad iter iusticie iam reuersi:  
 nequaquam ultra nouis uulneribus sauciantur: per  
 christum.

*oracio.*

Propiciare domine trementibus atque supplicibus sub  
 sentencie tue expectatione. et ad humilitatem iacencium  
 sulleuandam dexteram salutis extende: nobis seruis tuis

<sup>1</sup> Missale Sarum, col. 298. Missale Ebor. i. 95.

<sup>2</sup> Missale Ebor. i. 95.

<sup>3</sup> Westm. adds here reconciliati.

Harl. MS. 5289.  
fo. 490. quesumus apostolice potestatis clauēs sacerdotalis officii ministros. non eleccione meriti set dono gracie tue constituisti: da fiduciam tanti muneris exequendi. et ipse in nostro ministerio quod tue potestatis est operare. Agnosce piissime pastor oues tue redempcionis: et constrictos uinculis peccatorum ecclesie tue precibus exoratus absolue redeant ad unitatem ecclesie tue. et post illam diram inopis exilii famem redeuntes. ueste splendida ornati paterno gaudeant receptos se esse conuiuio. Nichil de honore adopcionis. nichil de hereditatis sorte perdidierint set integrum sit eis atque perpetuum: et quod gracia tua contulit: et quod misericordia reformauit. per eundem.

*oracio.*

Deus<sup>1</sup> misericors deus clemens qui secundum multitudinem miseracionum tuarum peccata delinquencium deles. et preteritorum criminum culpas ueniam remissionis euacuas. respice super hos famulos tuos: remissionem sibi omnium peccatorum suorum tota cordis confessione poscentes deprecatus exaudi renoua in eis piissime pater quicquid terrena fragilitate corruptum. uel quicquid diabólica fraude uiolatum est: et in unitate corporis ecclesie tue membrorum perfecta remissione restitue. Miserere domine gemituum. miserere lacrimarum et non habentes fiduciam nisi in tua misericordia: ad sacramentum reconsiliacionis admitte. per christum dominum.

*oracio.*

Maiestatem<sup>1</sup> tuam domine supplices deprecamur: ut hiis famulis tuis longo squalore penitencie maceratis miseracionis tue ueniam largiri digneris ut nupciali ueste recepta: ad regalem mensam unde eiecti fuerant mereantur introire. per.

*oracio.*

Dominus<sup>1</sup> ihesus qui discipulis suis dixit. quecumque ligaueritis super terram erunt ligata et in celis. et quecumque solueritis super terram: erunt soluta et in celis.

<sup>1</sup> Missale Ebor. i. 96.

De quorum numero quamuis me indignum et peccatorem ministrum tamen esse uoluit. Intercedente eiusdem dei genitrice maria cum omnibus <sup>1</sup>sanctis: ipse vos absoluat per ministerium meum. ut ab omnibus<sup>1</sup> peccatis uestris quecumque cogitatione. aut locucione. aut operatione negligenter egistis atque a uinculis peccatorum uestrorum absolutos: perducere dignetur ad regnum celorum.

Harl. MS.  
5289.

*Absolucio.*

Absolucionem<sup>2</sup> et remissionem omnium peccatorum uestrorum percipere mereamini hic et in eternum. amen. fo. 491.

[IN SABBATO SANCTO.]

¶ *In sancto sabbato pasche dicta nona eant fratres in dormitorium a quo reuertentes pergant ad lauatorium. Deinde pulsatis tabulis ad missam: in chorum conueniant facientes breuem oracionem et post induantur omnes albis paratis et in chorum redeant. Hiis expletis eant ad locum ubi ignis sacrari debet cantore incipiente. psalmum*

Miserere mei deus

*precedentibus portitoribus crucis et aque benedictae et lanterne. quam feret magister puerorum qui ebdoma[da]rius fuerit. et haste et thuribuli uacui eosque sequatur. Prior cum stola et capa uel sacerdos qui celebraturus est sine capa. set cum stola et manipula. Deinde sequatur conuentus precedentibus senioribus. finito psalmo predicto cum*

Gloria patri

*subiungatur*

Kyrieleyson. Christeleyson. Kyreeleyson  
Pater noster

*deinde subiungat sacerdos*

Dominus uobiscum

*oracio.*

Deus<sup>3</sup> qui per filium tuum angularem scilicet lapidem caritatis ignem tuis fidelibus contulisti productum e. scilicet<sup>4</sup> nostris profuturum usibus nouum hunc ignem

<sup>1</sup>—<sup>1</sup> Added in upper margin in fourteenth century hand.

<sup>2</sup> Missale Ebor. i. 96.

<sup>3</sup> Missale Ebor. i. 110.

<sup>4</sup> *Read*, productum e silice.



Harl. MS. sanctifica. et concede nobis ita per hec festa paschalia  
 5289. celestibus desideriis inflammari. ut ad perpe/tua festa  
 fo. 4917. purgatis mentibus pertingere ualeamus. per eundem.

*oracio.*

Deus omnipotens. deus abraham. deus ysaac. et deus iacob: inmitte in hanc creaturam incensi uim odoris tui uel uirtutem. ut sit seruis tuis uel ancillis munimen. tutelaque defensionis. ne intret in uisceribus eorum hostis. aditumque et sedem aliquando habere possit.

*oracio.*

Domine<sup>1</sup> deus noster pater omnipotens lumen indeficiens. conditor omnium luminum. exaudi nos famulos tuos et benedic hunc ignem. qui tua sanctificatione atque benedictione consecratur. tu illuminans omnem hominem uenientem in hunc mundum. illumina consciencias cordis nostri igne tue caritatis: ut tuo igne igniti: tuo lumine illuminati. expulsis a cordibus nostris peccatorum tenebris ad uitam te illustrante peruenire mereamur eternam. per eundem christum.

*oracio.*

Domine<sup>2</sup> sancte pater omnipotens eterne deus benedicere et sanctificare digneris ignem istum quem nos indigni per inuocationem unigeniti filij tui domini nostri  
 fo. 492. ihesu christi benedicere presumimus / tu clementissime eum tua benedictione sanctifica. et ad profectum humani generis prouenire concede. per eundem.

*Sacrato igne aspergatur aqua benedicta. et de carbonibus illius ignis impleatur thuribulum et thure iniecto incenset ignem. Deinde accendantur candelae in hasta. et alia in lanterna et cerei. Hiis ita gestis precedentibus iunioribus reuertantur sicut solent ferialibus diebus quando processio agitur precedentibus duobus fratribus cantando ymnum: Inuentor rutili. conuentu repetente primum uersum.*

fo. 179.

/ \* \* \*

<sup>1</sup> Missale Sarum, col. 335.

<sup>2</sup> Missale Ebor. i. 110.

*IN sancto sabato pasche dicta nona : reuertantur fratres in dormitorium a quo descendentes pergant ad lauatorium. Deinde pulsatis tabulis ad missam in chorum conueniant facientes breuem oracionem et post induant se omnes albis paratis : et in chorum redeant. Hiis gestis eant ad locum ubi ignis sacrari debet. cantore incipiente Psalmum*

Harl. MS.  
5289.

Miserere

*cum*

Gloria patri.

Kyrieleyson.

Pater noster.

*precedentibus portitoribus crucis et aque benedicte et lanterne quam ferret magister puerorum qui ebdomadarius est et haste et thuribuli uacui. eosque sequatur. Prior cum stola et capa uel sacerdos qui | celebraturus est sine* fo. 179v.  
*capa set cum stola et manipula. Deinde sequatur conuentus precedentibus senioribus. Sacrato igne aspergatur aqua benedicta. et de carbonibus illius ignis impleatur thuribulum et thure iniecto incenset ignem. Deinde accendantur candeles in hasta et alia in lanterna et cerei. Ad hanc enim processionem portantur candelabra cum cereis non illuminatis usque scilicet ad locum ubi benedicatur ignis ubi illuminantur omnes candeles. Hiis ita gestis precedentibus iunioribus reuertantur sicut solent ferialibus diebus quando processio agitur precedentibus conuentum duobus fratribus cantando ymnum*

Inuentor rutili.

*conuentu repetente primum uersum.*

*Cum conuentus in chorum uenerit ipsi qui ymnum cantant ad gradus eant ibique unum uersum uel quantum cantori uisum fuerit canant. finito cantu si episcopus presens fuerit sedem suam intret cum capa et mitra. expectans donec ueniat ante eum benedictionem petens is qui cereum consecrare debet. si uero absens fuerit episcopus. prior uel is qui missam celebrat statim cum processio | intrat ecclesiam ad reuestiarium eat cum eo qui cereum* fo. 180.  
*benedicturus est. ibique sollempniter uestiti procedant ad altare. ibique diaconus petat benedictionem ab eo qui celebrat*

l. MS. *et benedicat cereum. Cum tempus fuerit: deferetur ei*  
 89. *thuribulum. silicet cum dixerit. Suscipe sancte. et incenset*  
*cereum\* set prius celebraturus incensum ponat. et cum*  
*dictum fuerit. Rutilans ignis. accendatur. benediccione per-*  
*acta. diaconus deposita ibi dalmatica ad altare redeat.*  
*Cereus uero non extinguatur usque in crastinum post*  
*uesperas. Benediccionem itaque peracta exeat episcopus si*  
*celebrare uoluerit cum eo qui cereum consecrauit et priore*  
*et archidiacono. et ceteris clericis episcopi ad preparandum*  
*se. et statim inchoetur. leccio j<sup>a</sup>. lecciones legantur sine*  
*titulo in capis. Episcopus uero sollempniter uestitus.*  
*diaconus sine dalmatica. Prior et archidiaconus in capis.*  
*et ceteri uestiti procedant ad altare.*

*leccio prima.*

IN<sup>1</sup> principio creauit deus celum et terram . . . . Et  
 1807. uidit deus lucem / quod esset bona . . . . secundum  
 181. speciem suam / uidit deus . . . . Et factum est uespere  
 1817. . . . et escam / et cunctis . . . . ab uniuerso opere  
 182. quod patrarat.

*oremus.*

Deus<sup>2</sup> qui mirabiliter creasti hominem. et mirabilius  
 redemisti: da nobis quesumus contra oblectamenta peccati  
 mentis ratione persistere. ut mereamur ad gaudia eterna  
 peruenire. per.

*leccio ij.*

1827. Factum est in uigilia . . . . ad egypcios / super  
 currus . . . . Tunc cecinit moyses et filii israel carmen  
 hoc domino: et dixerunt<sup>3</sup>

*Tractus*

Cantemus domino gloriose enim honorificatus est equum et ascensorem  
 proiecit in mare.

V. Adiutor et protector factus est mihi in salutem.

V. Hic deus meus et honorabo eum deus patris mei et exaltabo eum.

<sup>1</sup> Genes. i. 1—31; ii. 1—2.

<sup>2</sup> Missale Sarum, col. 344.

<sup>3</sup> Exod. xiv. 24—31; xv. 1.

V. Dominus conterens bella dominus nomen est illi.

Harl. MS.

5289.

*/Iste tractus. cantetur a duobus in albis similiter et tres sequentes.* fo. 183.

*oratio.*

Deus<sup>1</sup> cuius antiqua miracula eciam nostris seculis choruscare sentimus: dum quod uni populo a persecucione egypcia liberando dextere tue potencia contulisti. id in salutem gencium per aquam regeneracionis operaris: presta ut in abrahe filios. et in israeliticam dignitatem. totius mundi transseat plenitudo. per.

*leccio iiij.*

Apprehendent<sup>2</sup> septem mulieres . . . spiritu ardoris.  
/ et creabit . . . absconsionem a turbine et a pluuiā. fo. 183<sup>v</sup>.

*Tractus.*

U Inea facta est dilecto in cornu in loco uberi.

V. Et maceriam circumdedit et circumfodit et plantauit uineam soreth et edificauit turrin in medio eius.

V. Et torcular fodit in ea uinea enim domini sabaoth domus israel est.

*oratio.*

Deus<sup>3</sup> qui nos ad celebrandum paschale sacramentum utriusque testamenti paginis instruis.<sup>4</sup> da nobis intelligere misericordiam tuam: ut ex percepcione presencium munerum: firma sit exspectacio futurorum. per.

*leccio iiij.*

Hec<sup>5</sup> est hereditas seruorum domini . . . laborem uestrum non / in saturitate . . . sic erit uerbem meum fo. 184.  
quod egredi/etur de ore meo. Dicit dominus omnipotens. fo. 184<sup>v</sup>.

*Tractus.*

Attende celum et loquar audiat terra uerba ex ore meo.

V. Exspectetur sicut pluuiā eloquium meum et descendant sicut ros uerba mea.

<sup>1</sup> Missale Ebor. i. 118.

<sup>3</sup> Missale Ebor. i. 119.

<sup>5</sup> Isaiae liv. 17—lv. 1—11.

<sup>2</sup> Isaiae iv. 1—6.

<sup>4</sup> imbuisti: Sarum, Ebor,

Harl. MS. V. Sicut ymber super gramina et sicut nix super fenum quia nomen  
5289. domini inuocabo.

V. Date magnitudinem<sup>1</sup> deo nostro deus uerax opera eius et uie eius iudicia.

V. Deus fidelis in quo non est iniquitas iustus et sanctus dominus.

*oracio.*

Deus<sup>2</sup> qui ecclesiam tuam semper gencium uocatione multiplicas. concede propicius : ut quos aqua baptismatis abluis. continua proteccione tuearis. per.

*leccio v.*

Audi israel<sup>3</sup> mandata uite . . . oculorum et pax.  
fo. 185. / Quis inuenit . . . possessionis eius. / . . . et Magnus  
fo. 185<sup>2</sup>. israel e/lecto suo. Post hec super terram uisus est : et  
fo. 186. cum hominibus conuersatus est.

*Tractus.*

Sicut ceruus desiderat ad fontes aquarum ita desiderat anima mea ad te deus.

V. Sitiuit anima mea ad deum uiuum quando ueniam et apparebo ante faciem dei mei.

V. Fuerunt mihi lacrimae mee panes die et nocte dum dicitur michi per singulos dies ubi est deus tuus.

*oracio.*

Omnipotens sempiterne deus respice propicius ad deuocionem populi renascentis : qui sicut ceruus aquarum tuarum expetit fontem : et concede propicius ut fidei ipsius sitis baptismatis misterio animam corpusque sanctificet. per.

*finita ultima oracione : exeat episcopus sicut intrauit. Cantor uero uocatis ad se tribus uel quatuor fratribus incipiat letaniam in capis. trinos sanctos de quolibet ordine sumentes. Si autem episcopus absens fuerit : cum incipitur letania is qui celebrat cum diacono inuestiat. descendat et deposita casula et stola intret in chorum set prior non*

<sup>1</sup> magnificentiam : Ebor.

<sup>2</sup> Missale Ebor. i. 119.

<sup>3</sup> Baruch iii. 9-38.

*incepta letania: fratres accedant ad formas sicut in xij.* <sup>Harl. MS. 5289.</sup>  
*leccionibus. Ad singula sanctorum nomina chorus inclinet.*  
*cantores ad nullum. Cum dixerint* / *Omnes sancti. exeant* <sup>fo. 186.</sup>  
*omnes qui ad missam sint seruituri. cum dixerint.*  
*Accendite. accendantur luminaria. Accendite. tribus uicibus*  
*alta uoce pronunciata intret episcopus cum ministris suis*  
*sollemniter indutis et clericis suis in capis uel eo absente*  
*sacerdos cum ministris suis. et incipiat cantor festiue*  
 Kyrieleyson

*post Kyrieleyson incipiatur Gloria in excelsis deo. incensetur*  
*altare et pulsantur omnia signa ad Kyrieleyson et Gloria in*  
*excelsis et Alleluia stet totus conuentus*

*oracio.*

Deus qui hanc sacratissimam noctem.

[DE S. CUTHBERTO]

*Feria v<sup>a</sup> de caritate officium*

<sup>fo. 427.</sup>

*Karitas dei diffusa est.*

[At end of postcommunion follows]

*Sed secundum consuetudinem dunelm. ecclesie in omni* <sup>fo. 428.</sup>  
*feria v<sup>a</sup> uacante per annum exceptis aduentu, lxx<sup>a</sup> et xl<sup>a</sup>*  
*celebratur de sancto cuthberto officium*

Statuit ei.

[*feria vi de cruce*  
*sabbato de sancta maria*]

# WORKS MOST FREQUENTLY QUOTED IN THE FOLLOWING NOTES.

TITLE.	QUOTED AS
<i>Account Rolls of Durham Abbey.</i> Surtees Soc. Durham, 1898—1901 ... ..	<i>Rolls.</i>
<i>Billings, R. W.</i> Architectural Illustrations and Description of the Cathedral Church at Durham. London, 1843 ... ..	<i>Billings.</i>
<i>Bradshaw, Henry, and Wordsworth, Chr.</i> Statutes of Lincoln Cathedral. Camb., 1892—97 ... ..	<i>B. and W.</i>
<i>Carter, John.</i> Plans, Elevations, etc., with some Account of the Cathedral Church of Durham. Lond., 1801...	<i>Carter.</i>
<i>Greenwell, W., M.A., etc.</i> Durham Cathedral. Durham, 1897 ... ..	<i>Greenwell.</i>
<i>Hutchinson.</i> History, etc., of Durham. Newcastle, 1785—94 ... ..	<i>Hutchinson.</i>
<i>Lanfranc.</i> Decreta pro ordine S. Benedicti, printed in <i>Reyner</i> , 211—254; in <i>Wilkins</i> , I, 328—361 ex MS.; Dunelm. B. iv. 24, fo. 47; and in <i>Migne</i> , P.L. 150, 443 ff. (c. A.D. 1220) ... ..	<i>Lanfranc.</i>
<i>Legg, J. Wickham, and Hope, W. H. St. John.</i> Inventories of Christ Church, Canterbury. Westminster, 1902 ... ..	<i>L. and H.</i>
<i>Pugin, A. W.</i> Glossary of Ecclesiastical Ornament, etc. London, 1844 ... ..	<i>Pugin.</i>
<i>Raine, James, M.A.</i> A Brief Account of Durham Cathedral, etc. Newcastle, 1833 ... ..	<i>Raine, Br. Acc.</i>
<i>Raine, James, M.A.</i> Saint Cuthbert. Durham, 1828 ...	<i>Raine, St. Cuth.</i>
<i>Reynerus, Clem.</i> Apostolatus Benedictinorum in Anglia. Duaci, 1626 ... ..	<i>Reyner.</i>
<i>Rock, Daniel, D.D.</i> Church of our Fathers. Lond., 1849 ... ..	<i>Rock.</i>
<i>Scriptores Tres.</i> Surtees Soc. Lond., 1839 ... ..	<i>Scr. Tres.</i>
<i>Wilkins, D.</i> Concilia Magnæ Britanniae et Hiberniae. Lond., 1737 ... ..	<i>Wilkins.</i>
<i>Wordsworth, Chr.</i> Notes on Mediæval Services. Lond., 1898 ... ..	<i>Wordsw.</i>

## NOTES ON THE TEXT.

I, pp. 1—3.

*Written 1593*]. So also MS. H. 44, and see below, ch. xv, p. 29; also App. VIII, p. 161.

*The 9 altars*]. The eastern transept of Durham Cathedral has received this name from the nine altars that originally stood in it. There is a similar eastern addition at Fountains Abbey, of somewhat earlier date, called *Novem altaria* in the Chronicles of the Abbey, but unaccountably termed "The Lady Chapel" in the earlier editions of Walbran's Guide. Each of the nine altars at Durham, save that of St. Michael, had a dedication in honour of two saints, as stated in the text. In connexion with the building, see App. VI, particularly Nos. 1, II, p. 148. Five of the altars were dedicated 16 Kal. Jul. (June 16), 1253, No. VIII, p. 151.

*front or highest part*]. The eastern wall of the "Nine Altars," on the internal face of which may still be seen the string-course rising from the bases of the vaulting-shafts to the tops of the altars.—Billings, Pl. xvii, xx, lxiv, lxvii. The expression "in fronte" is used in the same way as it is here, in Indulgences, Nos. VIII, XVIII, XXXI, App. VI, pp. 151, 153, 154.

*he altar of St John Baptist & St Margaret*]. A missal that belonged to this altar still exists (MS. Harl. 5289; see App. XI, p. 172). In it is an inventory of the goods belonging to the altar, which may give an idea as to what the others had. See Appendix X, p. 171. This altar and that of St. Andrew and St. Mary Magdalene were dedicated 7 Kal. Jan. (St. Stephen's Day), 1274; see Indulgence No. XXXI, App. VI, p. 154.

*n Ambry set*]. The expression points to a wooden construction; there is no recess in the wall at this point, but the stone bench has been cut away. For other wooden almeries not enclosed in walls, see chapters II, XVII, XXII, XXXIX, XL. There must have been many such almeries in all churches, and some few have remained, as those at Selby, which are on the north side of the high altar. These have vertical sliding doors; there is also a long almy, with a hinged door, for the abbot's crosier or for the processional cross. In the small vestry behind Bishop Fox's altar in his chapel at Winchester are small almeries or cupboards, the fronts of which are ornamented with the linen pattern. Behind the high altar of the same church is the base of a long, narrow cupboard entered by a door at either end. It is of stone, 16 ft. 9 ins. long, and 1 ft. 10 ins. deep, and was evidently a relic-cupboard with grates in front like one in the north transept at Gloucester. On the relic-cupboard formerly at Canterbury, see L. and H., 37, 39, 82. On the almeries formerly in the Galilee, see below.

*inging-breads*]. The wafer-bread used in the celebration of mass, which was commonly sung, though often said. This bread was made in thin, coin-like, round cakes like what are now used, with some sacred symbol impressed upon each one. They were carefully dried, rather



than baked, between the "obley-irons," which were irons that closed upon them and gave the impress. Some of the breads were made larger, to be used by the priest alone; the smaller were for the communion of the people. In the accounts of the Prioress of Pray (S. Maria de Pratis), near St. Albans (Dugd., *Mon.*, 1817-1830, III, 359) we find "pd. for howselyng brede synging brede and wyne *vd. ob.*" From this it has been inferred that singing-bread was the priest's host, and houseling bread that which was given to the people. This distinction may have been sometimes made, but certainly "singing-bread" was a term used of all altar-bread both before and for some time after the Reformation, and even to denote wafers for sealing letters. So the French *oublie*, a wafer, is from *oblata*, an obley or host. (Rock, I, 153-156; Scudamore, *Notitia Eucharistica*, part II, ch. xv, sect. ii). In the west wall of the south transept of Durham Cathedral is a fireplace supposed to have been used for heating the obley-irons. It is not mentioned in *Rites*. See further in a note on ch. xvi, p. 218. Part of the chimney that belonged to the fireplace in the destroyed vestry of the Lady chapel at Winchester still remains. An oven exists in the vestry at Hulne, and in that of St. Peter Mancroft, Norwich. In a large room at Castle Acre, supposed to have been the Sacrist's checker, was found a fireplace with an oven at the side, 1 foot in diameter, having a domed roof 16 inches high.—*Norfolk Archaeology*, XII, 123. Obleys were sometimes bought ready made. In 1545 we find a payment at Durham "Roberto Hackett pro hostiis consecr. 1200, xij*d.*," and again to him "for fower hovndrith breydes, iiij*d.*" See above, p. 97, and *Rolls* under Hosts, Obleys, Singing-breads. There are very minute directions for the making of obleys in Lanfranc, cap. vi, and in the Consuetudinary of Abbot Ware (end of 13th century).—Cotton MS. Otho, C. xi, cap. vi, fo. 34. See also Sir E. M. Thompson's *Customary of . . . St. Augustine's, Canterbury, and St. Peter's, Westminster*, H. Bradshaw Soc., 1902, p. 119, and Alcuin Club Tracts, I, third ed., p. 68.

*a faire marble stone*]. Neither this tombstone nor that of Bishop Beck now exists. "When the church was flagged after an uniform plan, within the memory of persons still alive, many monumental slabs, worthy of preservation, were destroyed, and others were injudiciously removed from their places into the spaces between the pillars of the nave and other retired corners which they now occupy."—Raine, *Br. Acc.*, 12.

*the wall beinge broken*]. The writer is here following what appears to have been a common opinion in his day, but the doorway referred to, now walled up, is, like the one at the opposite end, evidently a part of the original design.

*allye*]. The walk immediately west of the eight wainscot partitions that divided this entire transept into nine eastern chapels. It turned round eastward at either end, forming "the north alley" and "the south alley" of the Nine Altars.

*shrines*]. Here we are probably to understand canopies.

*ouer head*]. These canopies were probably flat at the top, with some sort of cresting, and coved or vaulted underneath, like that of Our Lady's Altar in the Galilee, described below.

*partition of wainscotts*]. The floor has been renewed and raised, and there are no precise indications of the fixing of these partitions. At Fountains there were perpent walls with gabled copings; at some late period these were replaced by wooden screens extending westward to a long parclose.—Hope, *Fountains*, 27, 30. At Rievaulx the five eastern altars were divided by perpent walls of stone, continued westward with wood, to meet a great cross screen or parclose.—*Rievaulx Cartulary* (Surt. Soc.), vol. 83, pp. cxi, 336. For similar arrangements at Abbey Dore and Lincoln, see Hope's note.

*pictured and gualted*]. There are remains of colour about the stonework over where the altars stood.

*lockers or ambers*]. Like the one mentioned above; note, p. 193.

*in the wall*]. There are three square recesses to the left of three of the altars. As the sides are not grooved, they probably had wooden linings in which shelves were fixed. For the corresponding provision at Fountains, see Hope, 30, 31.

*St Katherns window*]. Mentioned in 1545 as "ye windoo in the Kateron wheyll."—*Rolls*, 727. This may have been originally wheel-shaped with radiating shafts, like others of the period, as, for example, that in the north transept of Beverley Minster, or that in the west front at Peterborough, a design which would keep in mind St. Katherine's Wheel. The glazing was done at a cost of £14, given by Tho. Pikeringe, rector of Hemingburgh, 1409–12.—*Liber Vitæ*, 115. The present stone-work (36 lights) was made by Wyatt in 1795, and the glazing is modern.

*24 lights*]. Either this is a mistake for thirty-six, or the present design is different from that which preceded it. The other window, in which the legend was represented, is described again below, p. 119.

*as shee was sett uppon the wheele*, etc.]. See *Legenda Aurea*, Leg. CLXVII, according to which account she was afterwards beheaded with a sword, and angels carried her body to Mount Sinai. The once popular legend of St. Katherine is still contained in the Roman Breviary; it is given more fully in those of Sarum and York.

*cressetts of Earthen mettall*]. Basins of earthen material standing in the iron frame. Stone is classed as "mettell" in ch. XVII. A similar use of the word *metal* has survived in the term *road-metal*. At p. 24 it is used of the material of the miraculous Rood of Scotland. Cressets were often made of stone, a square block having from four or five to sixteen (or more?) hemispherical cavities worked in it, each to contain grease and a wick. Such stone cressets were used in the Lantern, ch. XIII, and in the Dorter, ch. XLIII, and in many other places about the Abbey. See *Rolls*, Index under Cressets. Such have been described and figured by Mr. Lees in the *Cumberland and Westmoreland Transactions*, Vol. III, pp. 194–196; see also *Arch. Association Journal*, XXII, 105. There are cresset-stones *in situ* in the atrium of S. Ambrogio, Milan, at Lewannick in Cornwall, and one, not *in situ*, at Wool Church, Dorset (*Cornhill Mag.* Nov. 1890, p. 193). There is one in the York Museum, also a fine example with nine holes at Furness Abbey. One was found at Waverley in 1899,

moveable, for four lights. *Proc. Soc. Ant. Lond.* 2nd Ser. XVIII, 201.

There were some at Abingdon. *Accounts*, Camd. Soc., 61, 62, 87.

*south alley end*]. The end of the Nine Altars where the south alley was, the south end in fact.

*St Cuthberts Window*]. This description might have been written for the St. Cuthbert's window in York Minster, on which see *Yks. Arch. Journal*, IV, 249—376, and XI, 486—499. Raine gives a list of armorial bearings noticed in the tracery of these windows by Dugdale in 1666.—*Br. Acc.*, 73.

*storye of Joseph*]. Probably including the New Testament anti-types.

## II, pp. 3—7.

*feritorye*]. As the "Nine Altars" transept was so called from the altars it contained, so the raised enclosure at the back of the High Altar was called the "Feretary," not only from the great shrine in the midst of it, but from any others that were kept there, as at Winchester, and even at Gloucester, where they had no great shrine. In the same way the term "High Altar" has often been applied to the area in which the holy table stands. L. and H., 251.

*quadrant forme*]. Quadrate or quadrilateral; so the courts or yards about Hulne Abbey are said in a survey to be "of quadrant fashion."

*shrine*]. The great shrine, large enough to contain the entire body and the relics kept with it. There were such at Canterbury, York, Winchester, Oxford, Bury, St. Albans, and Westminster. That at Westminster was restored after a fashion in 1556; there are two representations of an earlier shrine of St. Edward from a 13th century MS. in Scott's *Gleanings*, 1863, pp. 136, 138. The stone substructures of the two at St. Albans, and portions of that of St. Frideswide in the Cathedral at Oxford, were reconstructed as far as possible a few years ago. There is a drawing of the Canterbury shrine in Cotton MS. Lib. E. viii, fo. 269, engraved in Dugdale's *Monasticon* and elsewhere, but best in Stanley's *Memorials*, 1865, p. 228; this is, however, considered to be untrustworthy, not to say imaginary. There are some good representations of the Durham shrine in the 11th century in MS. Univ. Coll. Oxon. clxv, one of which is reproduced in *Yks. Arch. Journal*, IV, 341. It shows the stone substructure with a flowing cloth hanging about half way down, on which is set the shrine itself, with panelled sides and imbricated roof. The Rolls are full of interesting references to the shrine. See the Index thereto, under Shrine. The Purbeck marble ground-course of the substructure was recovered from St. Cuthbert's grave in 1899, and is now lying on the floor of the Feretary. This formed part of the "novum opus marmoreum et alabastrinum sub feretro Sancti Cuthberti," for which John Lord Nevill paid more than 200*l.* of silver, and which he sent in chests by sea to Newcastle, the Prior conveying it by waggons to Durham. *Scr. Tres*, 135; *Archæologia*, LVII, 11—28.

*seates or places conuenient*]. Recesses in the stone or marble substructure on which the shrine proper usually stood.

*sittinge on heire knees*]. A local expression for kneeling. To bow or lean forward as in curtsying is in Durham folk-speech "to kneel." In a Langholm proclamation it was said "they shall sit down on their bare

- knees" (*N. & Q.* 8th S. II, 484). In the Metrical Life of St. Cuthbert, l. 6241, we read "And on þair knees þai sett þaim doune," and below, ch. v, "sittinge downe uppon his knees . . . did creepe away uppon his knees"; so in ch. vi, etc. The same expression is used in the Kirk Session Records of Balmerino under 1649 and 1658, quoted in James Campbell's *Balmerino and its Abbey*, 205, 213.
- euen in theise latter dayes*]. *E.g.*, in 1502; see note p. 222, and *Scr. Tres*, 152.
- the history of the Church at large*]. Mentioned again a little lower down, p. 6, and in ch. xxvii (where see note), and ch. xxviii.
- a little altar*]. As was usual. Such little altars are represented at the ends of shrines in the St. Cuthbert's and St. William's windows at York. This particular one is described as "altare sancti Cuthberti, ad caput sancti Cuthberti situatum."—*Scr. Tres*, App., p. ccclxxxviii. A little altar has been set up at Westminster at the head of St. Edward's shrine at coronations. A permanent altar, in Irish black marble, was provided for the coronation of Edward VII, under the direction of Mr. J. T. Micklethwaite, F.S.A.
- St Cuthberts day in lent*]. March 20, which always fell in Lent, as Easter Day cannot fall earlier than March 22. The other feast of St. Cuthbert, that of his Translation, was on Sept. 4.
- frater house*]. See ch. xxxix.
- the couer*]. When let down, it would rest on the substructure on which the shrine stood.
- a pully vnder ye Vault*]. The pulley may have been fixed in a hole now visible in the top of the Vault, immediately east of the middle arch between the Choir and the Nine Altars. The "rota in volta" is mentioned in *Rolls*, p. 441.
- a loope of Iron*]. There are several holes in the pillar; in one of these the loop may have been fixed.
- fower staves*]. So in the case of St. Bede's shrine. See ch. lii.
- Brattishing*]. Properly board-work, a wooden parapet; here apparently a cresting. "Brandishing" is a corrupt form of "Brattishing." See N. E. D.
- alt euery corner . . . a locke*]. There were probably four different locks with as many keys, kept by four persons.
- almeryes of fine wenscote*]. The marks on the floor, where these were fixed, are clearly visible.
- all the holy reliques*]. There are lists of Durham relics in Trin. Coll. Camb. MS. O. 3, 35, c. 1150, which formerly belonged to Finchale, in MS. Eccl. Ebor. XVI, i, 12, printed in *Scr. Tres*, App., p. cccxxvi, and the Liber de Reliquiis of 1383 in MS. Eccl. Dunelm. B. ii, 35, printed in Smith's *Bede*, p. 740; *Rolls*, 425—440; transl. in Raine's *St. Cuthbert*, p. 121. Some of the most important of the relics are mentioned in the Anglo-Saxon poem *De Situ Dunelmi* printed in the Surtees Symeon, p. 153, in a short list in the Rolls edition of Symeon, i, 168 (c. 1150), and elsewhere. For a Finchale Inventory, including relics preserved there, A.D. 1481, see *Durh. Arch. Soc. Trans.*, IV, 134, and for other relic-lists, *Rolls*, 953.

*french peir*]. A name for the Neville screen, ch. III; Billings, Pl. xxviii—xxxiii. Not derived from its being supposed to be made of Caen stone, but from *franche peer*, free-stone, superior stone (N. E. D., under *Freestone*). We find "a franche botras" in 1412, probably a buttress of freestone.—Raine, *Catterick Church*, 1834, p. 8. Some say it is Dorsetshire clunch, others Bedfordshire stone. The screen was made in London, and brought to Newcastle by sea, packed in boxes, at the expense of John Lord Neville, who had contributed £533 6s. 8d. towards the cost of it (1372–1380).—*Scr. Tres*, 135, 136. *Rolls*, Index under Reredos. The screen and its alabaster images appear to have been beautifully painted and gilded. Dr. Raine says that "the screen was originally painted with the most gaudy colours."—*Br. Acc.*, 41. Traces of these may have been seen when the whitewash was scraped off, *ib.*, but no remains of such decoration, which may have been done in the 14th or in some later century, are now to be seen. In 1380–81 a painter of Newcastle was paid 12*d.* for painting one of St. Cuthbert's birds (the Eider ducks of the Farne Islands) "pro exemplare pro le Rerdos."—*Rolls*, 591. In MS. Ebor. XVI, i, fo. 13*v.*, is a short treatise *De Avibus S. Cuthberti*.

*2 dores*]. One on either side of the high altar, to give access to or from the feretory, as at Westminster, Winchester, St. Albans, etc., and as is usual. So again in the case of the Jesus Altar, ch. xvii.

*the irons*]. It would seem that there was some sort of an iron railing round the raised platform called the Feretory. In like manner St. Thomas's shrine at Canterbury was enclosed by a grate. Some time after the dissolution of the monastery the place of the Durham grate was occupied by handsome carved oak screen-work, swept away during the last century, when so much valuable woodwork was destroyed. A portion of this screenwork is preserved in the University Library. It is shown complete in Billings, Pl. lxvii. The feretory is now surrounded by a modern stone coping.

*Ancient*]. A corruption of Ensign. See N. E. D.

*ye battel done*]. That of Neville's Cross or of Durham, fought in 1346. See ch. XII, xv.

*holy rood crosse*]. See also ch. XII, xv.

*wrythen*]. Wreathed.

*loup of Iron*]. There is no pillar immediately under St. Catherine's window, but there are holes in the pillars near, in one of which the loop may have been fixed.

### III, pp. 7–10.

*the antient history*]. Probably *Scriptores Trés*. See the next note.

*Laordose*]. In the editions "Lardose," a doublet of Reredos, from Fr. *L'arrière dos*, or, as in *Scr. Tres*, 136, *La Reredos*.

*to the middle vault*]. *I.e.*, to the bottom of the triforium.

*curtaines or hanginges*]. The curtains called riddels or costers, that hung originally from rods between four pillars at the corners of the altar, or, later, on rods projecting, as in this case, without front support. They had pairs of curtains of white silk and of linen at Canterbury. L. and H. 165.

*2 irons fastened*]. There are many marks and holes where irons have been fastened, and among these are two which may have served for the canopy. The high altar here mentioned would be the one made in 1380, and dedicated in honour of SS. Mary, Oswald, and Cuthbert (*Scr. Tres*, 136). An earlier one, consecrated in 1240, was in honour of St. Mary. App. VI, No. III, p. 150.

*that the pix did hange in it*]. The Pix or Pyx was a box for the reservation of the Holy Eucharist; a box so called was sometimes, however, used for singing-bread or relics, or even documents. It was made of some precious material, as gold, silver, beryl, crystal, or ivory, in well appointed churches, but there were in some churches "full simple and inhonest pixes, specially pixes of copper and timber" (Pugin, *s.v.*). The Sacrament was not to be kept in a *bursa* or *loculus*, but in a fair pix with fine linen inside it, which pix was directed to be locked up in a "tabernacle," which appears sometimes to have been constructed of wood, and sometimes to have been a locker in the chancel wall near the altar. The common English custom of suspending the pix was not in accordance with the above direction (contained in Peckham's Constitution *Dignissimum*) and it was held by some to be open to objection, though having its advantages.—Lyndwood, *Provinciale*, lib. III, tit. 26; ed. 1679, p. 248. We find in *Rolls*, "Corda pro Corpore Xti pendente," 179. On wall-lockers as "Sacrament-houses" see Walcott, *Scotimonasticon*, 33. Such Sacrament lockers are pretty common in Scotland, some of the 16th century being enriched by appropriate sculpture and inscriptions. They are usually near the north end of the east side of the chancel, and the small lockers found in English churches in the same place, or in the east wall, may possibly have been meant for the same use. In Germany the Sacrament was kept (in later times, at least) in a lofty tabernacle on the north side of the altar, called a *Sakramenthaus*. The present Roman custom is to have a Tabernacle at the back of the altar.

*a pellican*]. There was a "pellican" . . . "feeding her yong ones with her own blood" in the Cathedral church in the 17th century; see Cosin's Correspondence, Surt. Soc., I, 168*n*. The Pelican "in her piety," wounding her breast with her bill to feed her young ones with her blood, was an expressive symbol of Christ shedding His Blood for the world. This device was borne as his arms and used as a badge by Richard Fox, bishop of Durham 1494–1502. It is to be seen wherever he did much building or other work, as at Corpus Christi College, Oxford, Durham Castle, Winchester, and elsewhere. And very possibly the pelicans mentioned here and in 'ch. vii were made at his suggestion. A fine Pelican of brass, of late Decorated character, still serves as the lectern in Norwich Cathedral. There is a good woodcut of it in Murray's *Cathedrals*, Norwich, Pl. vi. For other examples see *N. & Q.* 9th S. IX, 375.

*the white cloth*]. Such cloths are often mentioned in Inventories, and one still exists at Hissett in Suffolk. See Alcuin Club Tracts, I, third ed., p. 30*n*.

*both the epistoler and the gospeller*]. These offices continued in the New Foundation until they were abolished by the Chapter in 1884–5.

*the epistoler . . . all 3 arow*]. It is still the custom in Durham Cathedral for the clergy to go to and from the altar in single file, and one of the vergers before them with a tipt staff in his hand, but now the celebrant goes first. The officiating clergy went out under the organ-screen and re-entered by the south quire door, namely the door in the screen between the aisle and the choir, within living memory, some of the older canons continuing to do so after others had begun to go direct from their stalls. This was a survival of going to and from the Revestry (demolished 1802). Until the use of copes was discontinued (in 1759) they were put on in the Revestry, which was on the south side of the choir, immediately before the celebration of Holy Communion. Carter drew a portrait of the verger who remembered the time when he used to vest the clergy with the copes, a comely old man in wig, bands, gown, and knee-breeches.—B.M. Add. 29.933, No. 70 verso.

*the office of the masse*]. The *Officium* or Introit.

*which booke did serue for the pax*]. After the prayer for peace that followed the commixtion of the elements in the mass, the priest kissed first the corporals, chalice, and altar, and then the deacon, who passed the actual kiss of peace to all in the choir, until about the 13th century, when the ancient practice of mutual salutation, founded on St. Paul's Epistles, primitive tradition, and the Apostolic Constitutions, was superseded by the use of an *osculatorium* or object passed round to be kissed by all in turn. In England this was called the *tabula pacis*, pax-brede (-board), *asser ad pacem*, or pax, and was commonly made of wood, jet, metal, ivory, or glass, often with a representation of the Crucifixion upon it (*Speaker's Com.* on Rom. xvi, 16; Maskell, *Ancient Liturgy*, 1846, 116n.; T. J. Simmons' *Layfolks' Mass-book*, 1879, p. 295; Pugin, *s.v.*; Rock, *Hierurgia*, 107). Many highly prized Texts, with ivory, metal, or jewelled covers, also did duty as the Pax. One of the ancient MSS. of the Gospels now at Durham has the appearance of having been so used, at the picture of the Crucifixion. It may be the book here referred to. Sometimes, as at Canterbury, a cover was used without a book inside. At Lincoln, the Texts of the deacon and of the subdeacon were kissed before the *Officium* and the *Credo*.—B. and W., I, 376, 379; Wordsw., 172.

*basons of siluer*]. For the priest to wash his hands in; this was another primitive practice, founded on Ps. xxvi, 6. It was done immediately before or after the offertory, at Milan, immediately before *Qui pridie*, beginning the act of consecration, either at the water-drain in the south wall of the chancel, or at a basin held at the south corner of the altar, with suitable words, as, *Munda me Domine*, etc. (Sarum), *Lavabo inter innocentes*, etc. (Ebor.). See Maskell, p. 62; Simmons, p. 252. In early times the priest washed his hands also after he had communicated; this practice has survived in the rinsing of the fingers in the ablution of the chalice. After the ablutions the priest washed his hands again (Maskell, 134). Silver basins are often mentioned in the Inventories of great churches, *e.g.*, St. Paul's, 1245, *Archæologia*, L, 469; *Rolls*, Index under Basins; Legg and Hope, Inventories, p. 72.

*Cruitts*]. The larger cruets, like the gold chalice and larger basin, appear to have been used on "principall days" for the more show; more wine and water would, however, be required on days when there were more masses. They were called "Urceoli ad vinum et aquam." —Legg and Hope, p. 73. See *Rolls*, Index under Cruets, and Flackets.

*shippis*]. *Naviculæ* or incense-boats, so called from their form; the incense was taken out of these to be put into the censers.

2 . . . *candlesticks*]. Note that even for principal days on the High Altar of Durham Abbey there were only two. In a council at Oxford in 1322 this direction was given, "Accendantur duæ candelæ vel ad minus una." In the representation of mass in a Sarum missal printed at Rouen in 1492 there are two candles, and so in illuminations and prints in service-books generally, and in inventories of parish church goods, e.g., those in Lincolnshire in 1566, "ij candellstickes," *passim*. The first Injunctions of Edward VI, and Cranmer's Visitation Articles, continue to hand on the traditional two lights which have been provided for in the Church of England to this day. In small and poor country churches it was perhaps not unusual for there to be only one. In Myrc's Instructions, E.E.T.S., I. 1875, we find "Loke þat þy candel of wax hyt be." On the use of a single candlestick, see further, J. N. Comper, in Legg, *Principles of Prayer Book*, 1899, 72. On great festivals and in great churches many extra lights were used on the beam, on the floor, or otherwise round about the Altar, but these were ornamental, like the hanging lights in basins, and quite distinct from the altar-lights proper. On the whole subject of Lights, see Legg, *ut supra*, 68—81. Alcuin Club Tracts, I, third ed., p. 33.

3 *quarters*]. I.e., of a yard.

*taken in sunder with wrests*]. Made to unscrew by means of some sort of keys that fitted them, probably in order to be more easily cleaned. So the Pelican lectern in ch. VII. We find references in the *Rolls* to the "scouring of the Paschal" after the Dissolution. See *Rolls*, Index under Paschal.

*stooles and fannels*]. Stoles and fanons or maniples.

*Crosses to bee borne*]. Processional crosses were used from early times. At first they were simple crosses, then the crucifix was introduced, and in the 15th century the figures of the Blessed Virgin and St. John were added on brackets. The Evangelistic symbols were placed on the four ends. The *crux magna processionalis et alia minor pro mortuis* are mentioned among the things required for a parish church, in Peckham's Constitutions, A.D. 1280 (Wilkins, II, 49). See also Quivil's, 1287 (*Ibid.*, 138). For processional crosses at Durham, see *Rolls*, Index under Cross. There was a very fine processional cross with "Mary and John" at Ripon, in 1466, and there is one with the same figures (ancient) now at St. Oswald's, Durham (*Ripon Chapter Acts*, Surtees Soc., 205, 206, and note).

IV, pp. 10—11.

*the pascall*]. For the great Easter candle that was consecrated on Easter Even and lighted with the new fire struck from flint, beryl, or crystal, and blessed immediately before the blessing of the candle. On this



rite see Pellicia, *Polity of the Christian Church*, tr. by Bellett, Lond., 1883, pp. 366—369; *Processionale ad usum Sarum*, Leeds, 1882, pp. 74—82; *Missale Sarum*, Sabbato Sancto; on the Paschal Candlestick, Pugin, p. 47. In the ancient churches in Rome, the Paschal candlestick is a fixture, standing beside the Gospel ambo, in England it was commonly moveable, and only brought out for the Easter season, as at Durham, ch. XI.—*Rolls*, 715, 720. It is mentioned in the lists of Church requisites in provincial constitutions, as in Wilkins, II, 49, 138.

*Maundy thursday*]. It seems to have been set up on this day, to be ready for Easter Even.

*the first grees or stepp*]. Apparently the lowest Altar-step.

- 3 *basons of siluer*]. Probably those which were presented by Bishop Pudsey (1153-95), described in *Scriptores Tres*, p. 11. "Fecit etiam in ecclesia coram altari tria ex argento baccilia, cum unciiis suis argenteis, cristallis mixtim insertis, dependi, in quibus lumina die noctuque perpetuo ardentia, ob venerationem sancti patris Cuthberti et reliquiarum, lucerent." De Moleon, *Voyages liturgiques*, Par., 1718, p. 318, speaking of Rouen, mentions "le Cierge Pascal entre le tombeau de Charles V. et les trois lampes ou bassins d'argent." See *Rolls*, under Basins. For candle-basins at Lincoln, see B. and W., I, 290, 364; II, 361. There are some excellent representations of hanging basins with lights burning in them in 13th century windows at le Mans. See the plates in Hucher, *Vitraux Peints*, Par., 1865. For the same at Canterbury see Farrar, *Painted Glass in Canterbury Cathedral*, 1897, Pl. 27. In the *Abingdon Rolls* (Camd. Soc.), p. 91, 1422-23, we find, "In cereis pro bacinis emptis, ijs." Finally, see L. and H., 325.

*in the midst . . . a nick*, etc.]. All this seems to show that at Durham the Paschal stood, not on the north side, as was usual, but in the middle, on a wooden platform set with its four corners pointing N., S., E., and W., the six branches spreading north and south, being merely ornamental adjuncts to the central branch, which served as the actual Paschal candlestick in later times. The Durham Paschal was no doubt originally one of the great seven-branched candlesticks introduced in the twelfth century as part of the Judaizing movement of that period.—L. and H., *Intr.*, 45. "The custom at Durham of using the seven-branched candlestick for the Paschal was exceptional, and probably of comparatively late date, when the significance of the candlestick had been forgotten."—L. and H., 49. There were other examples at Winchester (of silver, given by Cnut), Canterbury (given by Conrad), St. Augustine's, Canterbury, Bury St. Edmunds, Westminster, Lincoln, Hereford, York, and probably in most if not all great churches. See L. and H., 47*n*. Existing examples at Essen and at Brunswick are figured in Lübke, *Ecclesiastical Art*, tr. 1871, pp. 176, 177, and there is a cast of one at Milan in the South Kensington Museum, which is remarkably like the Durham one as described in the text. At Durham there was "a tunycle (?) of white damask for the Pascall."—*Inventories*, Surtees Soc., 137. One of the duties of the Treasurer in

Cathedrals of the Old Foundation was to provide seven candles for the brazen candelabrum.—B. and W., I, 288; II, 66, 97.

*Latten*]. A kind of brass.

*the 7 candlestick*]. The Paschal proper, which held the Paschal candle. The Sarum Processional of 1517 directs that the latter be 36 feet long, that is, of course, in Salisbury Cathedral. At Lincoln, *c.* A.D. 1300, the Paschal candle was to be of three stones of wax.—B. and W., I, 291; Wordsw., 204; in 1439–42 we find *tres libras*, but *duas petras* interlined.—*Ib.*, II, 303. At Westminster in 1558 the Paschal was made “the wheyth of iij c. of wax.”—Machyn, 169. The great candle was, after Whitsuntide, made into candles for the funerals of poor people. Wilkins, I, 571, and II, 298. On the Paschal see a note in Westminster Missal, H. Bradshaw Soc., Fasc. III, p. 1511.

*the lower uault*]. The triforium, as above, p. 7, where it is called “the middle vault”; here the lower with reference to the vaulting of the choir. The candlestick according to this account must have been about 38 feet high, and the candle with its “Judas” another 30 feet, nearly 70 in all.

*wherein*]. That is, in the Paschal, not in the vault.

*a long peece of wood*]. A wooden imitation of the lower part of a candle, called “the Judas of the paschal,” a term which has not been very satisfactorily explained; it is said that the Paschal candle typifies Christ, who sprang out of Judas (Judah). The wooden imitations on which other candles stood were also called “Judas,” perhaps from their resemblance to the Paschal Judas. See Rock, IV, 244. “Judas” (once “Jewes light”) and “pascall posts” (*i.e.*, candlesticks) occur in Lincolnshire Inventories (Peacock, *Ch. Furniture*, see Index, *s. vv.*) The candle was carried to be blessed *in hasta quadam* (Osmundus *de Off. Eccl.* in Rock, Vol. IV, after Index, p. 52). This, however, seems to have been something different from the Judas; it is represented in a woodcut in the Sarum Processional of 1508, Leeds ed., p. 80, as a *hasta* of wood with a beast’s head at the top; in the mouth of the beast is fixed the actual candle.

*square taper*]. Why square is not evident, but *candelæ majores quadratæ* are mentioned in the Black Book of Lincoln.—B. and W., I, 364. In the Museum of the Society of Antiquaries at Edinburgh is a small square taper, entered as a donation in 1782. Nothing is known of its history. It is in several pieces, which, when put together properly in line, measure 13 inches. The base is  $1\frac{1}{8}$  in diameter, and the apex  $\frac{3}{8}$ . The four sides have floral and other devices in low relief, including a thistle and a sort of fleur de lys. *Candela rotunda* is especially ordered for Candlemas in Westm. Missal (H. Bradshaw Soc.) ii, col. 621, note.

*a fine conueyance through the sd roof*]. Not now to be identified.

V, pp. 11–12.

*The Passion*]. The Durham missal (MS. Harl. 5289) contains rubrics concerning local usages at Passion-tide, Easter, Candlemas, etc. See App. No. XI, pp. 172–191.

*maruelous solemne seruice*]. That known as "creeping to the Cross," or "Adoration of the Cross." The Service is contained in Missals and Processionals under Good Friday.

*the passion was sung*]. That according to St. John (xviii, xix, 1-37), followed by the Gospel for the day (xix, 38-42). The Passion was often sung, as it still is in the Roman rite, by three singers, one taking the narrative, another the words of Jesus, and a third the words of others. That according to St. Matthew was sung on Palm Sunday, St. Mark's on the Tuesday, St. Luke's on the Wednesday, and St. John's on Good Friday. In some missals the parts are marked by letters, etc., to indicate the voice for each, or the part to be taken. In the Sarum missal, ed. Burntisland, it is explained in the rubric before the Passion for Palm Sunday, that letter *a* signifies Jews and Disciples, *b* Christ, *m* the Evangelist, and that the voices are alto, bass, and *medius* or tenor. The Roman missal has  $\text{✠}$  for Jesus, *c* for Chronista, and *s* for Synagoga. So has a MS. Sarum missal c. 1320. The Durham Chapter MS. of the Gospels (A. II, 16), which is supposed to date from about A.D. 700 or earlier, has in all the four Gospels, in the histories of the Passion, the words of Christ distinguished by *l*, and all the rest together under *c*. This would seem to be a simpler and earlier arrangement than any of the above; the letters are probably not very much later than the original MS. For other forms, and on the whole subject, see Grove's Dictionary of Music, *s.v. Passion Music*.

*a goodly large crucifix*]. Usually kept within the image of Our Lady of Bolton (ch. XVI).

*the picture*]. The writer uses the term "picture" for any representation. See ch. XII, and end of XIV.

*St. Cuthberts armes*]. See below, in App. I, p. 109.

*singinge an Himne*]. The stanza *Crux fidelis inter omnes Arbor una nobilis*, followed by *Pange lingua gloriosi Prælium certaminis*, to be found in most mediæval Breviaries and Missals. See Hymns A. and M., No. 97; *Dict. Hymnology*, 880.

*which sepulchre was sett upp in the morninge*]. It is clear that they had a moveable wooden "sepulchre," not a stone structure such as may be seen in Lincoln Minster and in many other churches. Among the sacristan's expenses for 1547 we find "in tackettes (tacks to fix up drapery) to sett vp ye sepulchre, jd."—*Rolls*, 728. Nails, tacks, and pins for the sepulchre are frequently mentioned in the Ludlow Churchwardens' Accounts. In 1557-58 wainscot was sawn for the sepulchre.—*Rolls*, 715. A new one was probably made at this time to take the place of an earlier one destroyed. In village churches the sepulchres were often moveable closets of wood, on which were hung "sepulchre cloths" at Easter-tide. The simplest form of the stone sepulchre is a recess in the north wall of the chancel in which a moveable wooden sepulchre could be placed. In the more elaborate examples we find sculptured representations of the Roman soldiers guarding the grave, and the figure of Christ rising amid censuring angels. Probably not one old English wooden sepulchre exists. In Lincolnshire they were broken up and burned, made into

communion-tables, "a presse to laie clothes therein," etc. (Peacock, *Ch. Furn.*, *passim*). At Winterton "one sepulchre clothe of linnen" was sold and defaced (*Ibid.*, 165). The modern Roman ceremony of "the Sepulchre" is quite distinct from the old English rite; see Pugin *s.v.* We do not find the sepulchre in the lists of necessary Church furniture, nor is it mentioned in half the parish lists printed by Peacock. The service connected with it is nevertheless to be found in the missals and processionals. It took place after Evensong on Good Friday, when the cross that had been "crept to" was laid in the sepulchre together with a consecrated host, there to remain until Easter morning. See, *e.g.*, *Processionale Sarum*, Leeds, 1882, pp. 72, 91; *Proc. Ebor.* in York Manual, etc.; Surtees Soc., 163; Martene *de Ant. Mon. Rit.*, lib. III, cap. xiv, sect. 48, and *de Ant. Disciplina*, cap. xxiii, sect. 27; Bloxam, *Gothic Archit.*, 11th edition, 1882, Vol. II, 98—124; Alcuin Club Tracts, I, third ed., p. 54.

## VI, pp. 12, 13.

*The resurrection*]. The ceremonies here described correspond with the service provided in the Sarum Processional, but in the York Use *Te Deum* was sung to a joyous chant. *Process. Ebor.* (Surt. Soc.), p. 171.

*Image of our saviour*]. The form which the pyx took in this case.

*Christus resurgens*]. Rom. vi, 9, 10.—See *Breviarium ad usum Sarum*, In die Sancto Pasche before Matins; or the Sarum Processional.

*4 antient gentlemen*]. Of the Lord Prior's household. See ch. I, last section; *Rolls*, Intr., p. iii.

*tached*]. Attached, tacked on, perhaps with taches; *cf.* Exod. xxvi, 6, 11, etc. So H. 44, but the editions have "tassell'd," and "tasled," which words probably give the right reading.

*crosse of Xpall*]. A processional cross, perhaps not all of crystal, but largely ornamented therewith.

*holy water font of siluer*]. For the sprinkling of holy water during the procession before the principal mass.

*one of the nouices*]. Puer qui ad aquam scribitur in tabula. Puer deferens aquam; *Processionale ad usum Sarum*.

## VII, pp. 13—14.

*Almeries*]. There are two large lockers in each of the piers or walls that connect the Norman choir with the later eastern bay, to the west of the sedilia, of which there are four on either side, uniform in character with the Neville screen. Billings, Pl. lv. The doors of the lockers are modern.

*letteron . . . epistle and the gospel*]. It is somewhat remarkable if they sang both the Epistle and the Gospel on the Gospel side and from the same lectern, but perhaps the book was carried away for the Epistle. Almost universally in Milan, however, they sing the prophetic lesson, Epistle, and Gospel from the same ambo. At Durham there was "a coveryng for the lecteron of white sylke."—*Inventories*, Surtees Soc., 138. On lecterns, see Pugin, *s.v.*

*with a gilt pellican on the height* [*Topp*, H. 45] *of it*]. These words would seem to mean that the pelican was on the top of the desk, but as it

is said just below that the book lay on the wings, it must have been constructed in the usual way, and so must the eagle lectern described in the next paragraph. So again is the Norwich pelican lectern referred to above, p. 199.

*taken in sunder*]. Like the candlesticks in ch. III, and probably the Paschal in ch. IV.

*all in hernes*]. In harness, *i.e.*, with joints, like armour, "the joints of the harness."

*standinge in the midst*]. In the corresponding situation in Lincoln Minster is an ancient stone in the floor with the words CANTATE HIC.

*wh same stood theire*, etc.]. Either this lectern was reconstructed or a different one made in 1586, for we find a voucher dated May 14, "Payed and geauen vnto Wyll'm Foster of Yorck in rewarde in considerac'on of his paines in comynge for the makeinge of the eagle for the letterne of brasse in the Quier, xiijs. iiijd.—*Rolls*, 731. This is no doubt the lectern referred to in Hegg's *Legend of St. Cuthbert*, where he says, "Amongst other Monuments of this church, the *brassen Desk* is not the least, which was the joynt gift of a Reverend Prebend (*note*, 'Robert Swift Spiritual Chancellor'; he was prebendary 1562-99) of this Abby, and his Sonne, who added the *Globe* and the *Eagle* to that sumptuous Basis and Columne (the gift of his Father) which was the twelfth part of a great Candlestick found hid in a Vault." Are we to suppose that the Great Paschal had been hidden away, and that, when it was found, the twelve prebendaries divided it among themselves?

*Dunbarr feight*]. In which Cromwell routed the Scotch royalists, Sept. 3. Note that this passage is a later addition.

*burned vpp all ye wood worke*]. Accordingly, there is no woodwork left that is earlier than about 1663, and there are several places in the Cathedral where the stones are reddened by the fires that they made. They also destroyed the font at this time (Greenwell, 74, note 2), and "a pair of organs" (below, ch. IX and App. VIII, p. 163). It is stated below that they were to the number of 4,500 (ch. XIX).

*Sr Arthure Haslerigg*]. A sacrilegious Puritan, characterized by an opponent as having "more will than wit." Under Richard Cromwell he became one of the most powerful men in England, but soon after the Restoration he ended his days in the Tower.—*Dict. Nat. Biog.*, s.v. Hesilrige.

*ye poore prisoners*]. See further in ch. IX, XIX.

*3 . . . siluer basins*]. Mentioned above, ch. IV.

VIII, pp. 14-16.

*Ludovick de Bellomonte*]. Lewis de Beaumont, 1318-1333.

*a most curious . . . stonn*]. The stone remains, and is in two pieces, measuring together 15 feet 10 inches by 9 feet 7 inches. The matrices are perfect, but no brass is left. There is a full account of it, with a reduced facsimile of the stone, in the *Proceedings* of the Society of Antiquaries, January 16th, 1890, where also the beautiful seal of the bishop is figured. A drawing of the stone is preserved at the Herald's College.—Raine, *Br. Acc.*, 42.

- his uerses of his breast*]. The verses "In pectore" given below.
- the sd through of marble*]. *Through* is a northern word for a flat tombstone; see below, ch. xxix, and *Durham Church-wardens' Accounts*, 1630 and 1682, Surtees Soc., Vol. 84, pp. 185, 250. Brockett gives "Thruff Stone"; A.S. þruh, in Runic inscriptions þrui, ðrui. The term "through stone" as applied to a stone going through the whole thickness of a wall is quite distinct.
- some of them*]. The portion containing the date seems to have been lost when these inscriptions were copied.
- Epitaphium eius*]. Part of this Epitaph was legible in 1672.—*Durham Notes*, in possession of Rev. W. Greenwell in 1842, but now lost.
- Dapsilis ac hilaris*]. The Lanercost Chronicler, speaking of an earlier Bishop of Durham, Robert de Insula, 1274–1283, says "vidimus in vita satis dapsilem et jucundum," and proceeds to give an amusing account of the way in which he would banish care and delight his guests by setting two monkeys to fight for almonds.—*Chron. de Lanercost*, Bannatyne Club, Edin., 1839, p. 14.
- inimicus semper amaris*]. This is the reading of the Cosin and H. 44 MSS. and of Davies, but MS. L., with Hunter's and the later editions, has "avaris."
- liberat ipsum*]. The asterisk, here placed by mistake, belongs to the next note.

## IX, p. 16.

- 3 paire of organs*]. Note that these three were "belonging to the quire." For another pair, used at the Jesus mass, see ch. xvii, and for one in the Galilee, ch. xxii; *Scr. Tres*, p. cccxvi. It is perhaps hardly necessary to point out that "a pair of organs" is what we now call an organ. A "pair" was formerly a set of any number of things, thus we used to speak of a pair of vestments, beads, cards, stairs, etc., and it has only come to usually mean *two* in modern times.—See *Rolls*, 822, 868. Perhaps "an organ" was one "stop" or rank of pipes, "a pair of organs" two or more. Prior Hugh de Derlington made "organa grandiora" in 1264 (*Scr. Tres*, 46). Prior Wessington (1416–1446) expended £26 13s. 4d. in "factura diversorium parium organorum" (*Ibid.*, cclxxiii). For notices of some later organs see Appendix VIII, and of older ones, *Rolls*, Index under Organs.
- the leaues*]. Folding doors to close the organ in front, such as the old organs commonly had.
- 1640*]. Read 1650.
- a letterne of wood*]. Probably a simple desk.
- the 9 lessons*]. The writer must be referring to the time after the dissolution of the monastery, previous to which the three or twelve lessons of the Benedictine Breviary would be sung. But perhaps he is only speaking loosely, as a secular might, of a feast day.
- the 4 doctors . . . read*]. This expression seems to have come down from monastic times, and to refer to Sundays and other festivals, on which, in the Roman and Benedictine breviaries, the first lesson in the third nocturn is an exposition of the Gospel for the day, usually,

though not invariably, taken from the writings of one or other of the four doctors named. Thus it would mean on Sundays and other festivals when not superseded by the first pair of organs. The expression would hardly apply to the Sarum and York breviaries, in which a great many of the expositions are from Bede.

*the cryers*]. Perhaps because of their shrill tones. In a will of 1467 is mentioned "a small belle called a cryer" (N. E. D., s.v. Crier). The use of different organs for different days is curious.

*the third paire*]. For ferial days, for which there is only one nocturn, and the expositions of the Gospel do not come in. This third organ was perhaps a moveable one. It was called the "White Organs." See Appendix VIII, p. 162.

X, pp. 16—17.

*an excellent fine booke*]. The *Liber Vitæ*, now robbed of its original binding, among the Cottonian Manuscripts at the British Museum (Domitian VII). Its contents have been printed in Vol. 13 of the Surtees Society's series. It was originally prepared so as to admit the names of benefactors arranged in classes, as, "Nomina regum vel ducum," "Nomina reginarum et abbatissarum," etc. But as unoccupied parchment grew scarcer in the volume, names were entered in any blank spaces that there were; there are also some memoranda, charters, etc. The earliest entries have been referred to the ninth century, the latest belong to the sixteenth. It will be observed that in use and purpose the *Liber Vitæ* corresponded with the Diptychs of the Primitive Church, and with the tablets in use at a later period. Thus in 1514 a Table was ordered to be made with the names of all the brethren and sisters, quick and dead, of the Guild of the Holy Trinity in St. Mary's church, Leicester, and it was to stand on the Trinity altar.—Throsby, in North, *Chron. of St. Martin's*, 180n.

*which booke*]. Namely, that which was published by the Surtees Society in 1841, as *Liber Vitæ*.

*another famous booke*]. What has become of this most interesting book is not known. It may have been that described in *Scr. Tres*, ccxxviii, as chained to the high altar in 1433, when it was consulted by Prior Wessington in the presence of a notary public.

XI, pp. 17—18.

*porch wch was called the Amanchordidge*]. So, by mistake, in MS. Cosin; L., H. 44, and Davies have "Anchoridge," Hunter and Sanderson "Anchorage." Nothing seems to be known of the Anchorite here referred to, but Mabillon speaks of recluses dwelling in cells within monasteries (*Ann. Bened. s.a.* 916, quoted in Bloxam, *Gothic Archit.*, 1882, II, 167). Bloxam has collected a great deal of information on the subject, pp. 163—181. The term "porch" was often applied to a chapel within a church. Thus, in 1412, we find the "chappel or porche of owr lady," and in 1492 "a chappel or porche dedicat vn to Saynt Jamis" (Raine, *Catterick Church*, 12); in 1522, "my Porch of or Ladye" (*Durham Wills*, II, 105); in 1614—15, then newly built, in great part, "the portch in the North Allye," probably a sort of pew (*Durham Church-wardens' Accounts*, Surtees Soc., vol. 84, p. 167).

*upp a paire of faire staires*]. This "porch" was evidently such a loft as those at St. Alban's and Christ Church, formerly St. Frideswide's, Oxford, which are beautiful structures of wood. For St. Albans, see Carter's *Plans*, etc., 1810, Plan K2, Plate v, Observations, p. 5; for Oxford, Murray's *Cathedrals*, Frontispiece, and p. 22. The term "porch" was applied to small internal chapels between pillars, as well as to external ones between buttresses. Some holes in which the timbers of this chamber may have been fixed are to be seen, filled up with stone, at various heights up to the tops of the columns that bear the arch leading from the north aisle of the choir to the Nine Altars. But there was once a modern gallery in this same aisle.—Raine, *Br. Acc.*, 49. On "pair," see above, p. 207.

*the pascall did lye*]. Doubtless taken to pieces when put away. See notes on ch. III, VII, pp. 201, 206.

*the children of the aumerie*]. Of the Almetry or Almonry; see ch. XLVIII.

*to dresse, trim*, etc.]. After the Dissolution persons were employed to scour the Paschal. In *Durh. Cath. Misc. Cart.*, Nos. 2751—59, we find, "15 Aprilis. In primis for scowryng off the pascall to Cuthbert paype and hys felowe, ijs. . . . Solut. Jacobo Person et Cuthberto Jonson pro croccione (polishing with crocus of iron) Candelabri Paschalis, cum aliis sibi servantibus feria 4<sup>ta</sup> ebdomadis sanctæ Ao 1545<sup>to</sup> iijjs. iiijd.—*Rolls*, 715, 720, 727.

*a faire marble stone*]. No longer to be found. The bench table in this bay of the aisle was reconstructed in 1402-3. The riser has a range of cusped panels, pointed and circular alternately, the latter enclosing twelve shields all bearing Skirlaw's arms, viz. (arg.) a cross triple-parted and fretted (sa), otherwise described as "three Rodds or Spells crosswise, traversed in manner of a Sive or Riddle."—*Origin and Succession of the Bishops of Durham*, 1603, in Allan's Collection of Tracts. For a roll of expenses of the construction and furnishing of Bishop Skirlaw's chantry chapel, see *Rolls*, Intr., p. lix.

*invyroned wth Irons*]. The holes where these were fixed into the columns are distinctly visible.

*a stall or pewe . . for gentlewomen*]. Probably the pew where Cosin tried to make certain gentlewomen stand at the Nicene Creed.—*Corresp.*, Surtees Soc., I, 174.

*His body was not removed*]. It was found in 1848 in a stone grave, encased in lead, through which appeared "an indication of the right hand in a state of elevation, holding a pastoral staff, or in the act of benediction." No internal examination was made, and the body was buried a few feet further northward, to make room for the organ.—See Raine, *Auckland Castle*, 44, 45, and woodcut there; *Durham Obituary Rolls* (Surtees Society), p. xxiiin.

*onely the stone*]. The stone is now lost.

*the song scoole*]. Not the original Song-school, which is described in ch. xxxi, and which was at the south end of the Nine Altars, outside, but the one in use when this account was written. See ch. XLIX, section 4, p. 97.



*the segresters exchequer*]. The Sacrist's or Sacristan's or Sexton's checker or office.

*a porch adioyninge to the quire*]. Another internal chapel constructed of wood, in the form of a loft or gallery surmounting the screen at the entrance of the choir aisle. No stairs are mentioned. There are holes high up, showing where wood has been let into the columns and arch.

*St Benedicts altar*]. This altar stood in the transeptal chapel adjoining the aisle.

*Dtr Swallwell*]. Thomas Swallwell is described in 1496 as *monachus gremialis*, S.T.B., and chancellor of the church; at this time, acting for the Archdeacon of Durham, he offered on the altar of St. Cuthbert the silver seals of Bishop Sherwood, to be made into a chalice or two cruets. In 1502 Prior Castell "enucleated" from the beginning to him and other of the religious the whole history of a miracle wrought at the shrine. In 1507 he was *terrarius* or "terror" of the house, and took part in a synod held in the Galilee, *sede vacante*. In 1519 he was a "doctour," and together with Hugh Whitehead petitioned Bishop Ruthall for licence to elect a Prior on the death of Prior Castell.—*Scr. Tres*, ccclxxxvii, 153, ccciv, ccccxix.

## XII, pp. 18—19.

*a most faire roode or picture*]. For this use of the term "picture," see Ch. v, note. Davies says the "Pictures" were "a yard or five quarters long"; edition 1672, p. 31.

*black Roode of Scotland*]. The silver had no doubt became black by reason of oxidation; MSS. L. and C., and Davies, say that the figures were "all smoaked black over," and the smoke from lights may have helped to blacken them. See also ch. xv, p. 25, where the silver is described as "being, as yt weare, smoked all over." But the name may have been suggested by that of the small cross described in the next note.

*brought out of holy Rood house, etc.*]. The great Black Rood with Mary and John is not to be confounded with the black cross, a palm in length, that was taken upon the person of King David, as stated in ch. xv, where the two crosses are kept distinct. Both were taken to the battle, the smaller one borne probably on his breast, by the king himself, the larger one by two or three men, and both were won by the English and taken to Durham Abbey. See note below.

*the battaile of Durham*]. See ch. II, XII, xv.

*a device or wrest*]. A mechanical contrivance. See above, on ch. III, p. 201.

*the bpps seate*]. As the bishops of Durham were Counts Palatine, their Episcopal throne represents secular as well as spiritual dignity, and is in a sort of gallery with seats for two persons on either side of the bishop, whose own seat is under a rich tabernacled canopy. This canopy forms the central portion of a construction of panels, niches, mullions, tracery, and canopies, filling up the whole of the Norman arch under which it stands, and the whole space between the pillars. "A pair of stairs" leads up to this gallery at its east end, and the floor is carried over the tomb of Bishop Hatfield

by an enriched segmental arch. The alabaster figure of the bishop remains, in a somewhat mutilated condition, lying on a richly panelled altar-tomb, under very beautiful groining with foliated bosses. Upon the walls at the ends of the arch, over the head and feet of the effigy, are remains of paintings in which have been representations of angels. The whole structure has been richly gilded and coloured, and it still exhibits many shields bearing the arms of Bishop Hatfield and others. The various parts of the whole structure show signs of some giving way or shrinking and of unskilful repairs; again, the parts are not well fitted, as if it had been made in whole or in part for some other situation. There is no sign of any inscription, but the tomb has a very unfinished appearance all round the figure, such as cannot have been contemplated in the original design (Billings, Pl. lvi, lvii, lviii). Billings does not show the remains of paintings, only conventional bare wall. But Carter's drawing (B.M. Add. MSS. 29, 933) shows a figure of Christ in a red garment with cruciferous nimbus, displaying His wounds; on His right below stands an angel censing. Besides his throne in the choir the Bishop of Durham has his stone chair in the chapter-house, p. 56, and the first stall in the choir on the right, as having been in place of an abbot; the Dean, representing the Prior, has the left-hand stall. In the Vestry were kept "two cloithes for the bisshoppes stall one of reid baldking and th'other of reid damask."—*Inventories*, Surt. Soc., 139.

*all of Alabaster*]. Not the tomb, only the effigy.

*a little altar*]. This altar could not have stood at the end of the tomb, there being no space for it between the pillars. There are, however, signs of alteration in the choir aisle, namely, the cutting away of Norman masonry, and perhaps the insertion of an iron grate, suggesting that the altar may have stood near the S.W. corner of the tomb. (Billings, Pl. lvii, lviii). Or, possibly, the tomb may have stood more to the south, and have been shifted to its present position to be more out of the way. See the last note.

*the uestrye*]. This vestry, a plan of which is given in Carter, Pl. ii, was built by Henry de Luceby, sacrist, before 1300, not "within" the aisle, but against the outside wall. It was entered from within the aisle by an inserted doorway, which remains, and had four windows, (see "Description of the Histories in Glass," in Appendix I, p. 117). It is somewhat remarkable that our writer has not devoted a separate section to it and told us more about it. The watching-chamber at the west end is referred to in the next chapter. The vestry itself was used by the Minor Canons until 1802, but was suffered to fall into disrepair, and was finally demolished in that year.—Raine, *Br. Acc.*, 48. For the writer's use of the word "within" compare the account of the Sexton's checker, in ch. XLIX, p. 97. He considered that buildings abutting on and entered directly from the church were within it. The position of the vestry was usually, as here, on the same side of the church as the cloister was. The Inventory of all the ornaments being within this vestry in 1546, as found in six almeries, "the presse," five chests on the north side and six on the

south, is printed in *Inventories of Church Goods*, Surtees Society, Vol. 97, pp. 137—141. See *Rolls*, Index under Revestry.

*a peculiar altar*]. Probably so called because, although within the abbey, it belonged specially to the bishop, as a church locally situated in another diocese might do. A reredos of wainscot was made for the altar in the Revestry in 1557—58.—*Rolls*, 715. Its situation is shown in Carter's plan. All large sacristies probably had altars in them, as they still have in Italy. Mass would be said at them occasionally, but they were also used for laying out the vestments when a prelate was being vested solemnly before entering the church. So at Westminster, "ffyrste the westerer shall lay the abbotes cope lowest opon the awter wthin the sayd westre."—*Registrum vestibuli*, 1388, in *Archæologia*, LII, 213. The Westminster altar was dedicated in honour of St. Faith, and mural paintings that belonged to it still remain. St. Andrew's chapel at Canterbury, which was the revestry, had an altar. For Lincoln, see Wordsw., 231, 299. Many parish church vestries had altars, some of which remain, *e.g.*, those at Burford, Oxon., and Warmington, Northants. At Durham it would seem that the bishop held his ordinations in the revestry so as not to interfere with the monastic services in the choir.

### XIII, pp. 20—22.

*The crosse allye*]. The area of the central tower, in a line with the transepts, and formerly separated from the nave by the wall at the back of the Jesus altar (ch. xvii).

*former part*]. Foremost, where you first enter. See N. E. D. under *Former* †3.

*in their seuerall roomes*]. Places, probably niches in "le Rerdoose ad ostium chori" made by Prior Wessington (1416—1446) at a cost of £69 4s. (*Scr. Tres.* cclxxiii). For the inscriptions that were under the figures, see App. IV.

*kinges and queenes*]. The choir-screen at York has a series of sculptured figures of the fifteen kings from William the Conqueror to Henry VI. There is a similar series of kings on the screen at Canterbury, as was formerly the case at Wells. At Chichester there still remain paintings representing bishops from the first, and kings from the Conqueror.

*whose names hereafter followeth*]. There are considerable discrepancies among the lists of figures on the screen. The list in the Appendix IV, p. 137, appears to belong to an earlier set of thirty-two figures, sixteen kings and sixteen bishops. MS. Cos. contains all the twenty-eight kings and queens named in MS. H. 45, with six additional names. If two of these have been repeated by mistake, the number is reduced to thirty-two, that of the supposed earlier set of figures, and if the other four names be added to the list in MS. H. 45, we again have thirty-two, the probable number of the niches in the screen, two rows of eight on either side of the choir doorway. It is quite possible that thirty-two kings and queens were at some time substituted for the same number of kings and bishops.

*the new worke*]. The "new work" here meant is the uppermost stage of the central tower, an unsatisfactory excrescence on the beautifully designed lantern below it, which was not finished in 1474, "in default of goods, as God knaweth," wrote Prior Bell in that year. Nevertheless the belfry stage must have been added not long after. It commands a very extensive prospect, and can itself be seen from several points round Durham, rising above the hill-tops that conceal all the rest of the church. For notices of the great tower, see *Rolls*, Index under Tower.

*a Chamber ouer the west end of the sd uestrye*]. The arrangements are to some extent indicated in Carter's plan. This chamber was used as the singing men's vestry until 1802 (Raine, *Br. Acc.*, 48); earlier it served as "the boys' room" (App. IX, p. 169).

*a chamber in the north allye*]. This chamber must have been between the two "porches" mentioned above (ch. XI), and the upper portion of the north aisle of the choir must have been almost filled up by the three wooden structures.

*holy water stones*]. Frequently mentioned below; see Index.

*before it came to be hallowed*]. At the *Benedictio salis et aquæ*, which took place every Sunday morning before the procession that preceded high mass. The office for it is usually inserted at the beginning of the missals and manuals, but in the Durham MS. Missal (Harl. 5289) it is at the end. See *Rolls*, Index under Holy water.

*a foure squared stonn . . . in euerye square*]. The writer uses "square" in an obsolete sense, meaning "corner" or "angle." On the cressets (cavities), see note on ch. I, p. 195, and *Arch. Journal*, xxxix, 390, 396.

*filled with tallow*]. See *Rolls*, 87, where *crucibulum* is the term used for a cresset.

*one of them was lighted*]. That is, probably, one at a time, a fresh one being lighted as each one burned out, until daylight.

#### XIV, pp. 22—23.

*John Washington*]. Otherwise "de Wessington," Prior 1416-1446. He was one of the most famous of the Priors of Durham, and a handsome provision or pension, including rooms, etc., at Coldingham, was assigned to him in 1446. For lists of his compilations and collections of evidences relating to the church of Durham, and of the buildings and repairs effected by him during his twenty-nine years of office, see *Scr. Tres*, pp. cclxviii-cclxxvi, and for other notices of him, the index to the same volume, our Appendix, No. III, p. 124*n.*, and *Rolls*, Index under Wessyngton. The Durham Chapter MS. B. III, 30, is a volume of collections by Prior Wessington on fifteen different subjects. His tombstone is lost, as is also the case where no mention is made in the following notes of any existing stones or portions thereof.

*Robert Berington*]. Prior 1374-1391. A short notice of him will be found in Will. de Chambre (*Scr. Tres*, 136). Authority for the Priors of Durham to use the mitre, pastoral staff, and other pontifical insignia, was obtained from the Pope, and confirmed by the bishop of Durham and the archbishop of York in 1382 (*Ibid.*, note).

*the north plage*]. "In boreali plaga" (*Scr. Tres*, 137), in the north region or quarter, in this case the transept.

XV, pp. 23—29.

*ye battell of Durhm*]. The occasion of this fight was that David II (David Bruce), king of Scotland, being in alliance with Philip VI of France, invaded England in the hope of drawing Edward III away from his campaign in Philip's country. But the Archbishop of York and the heads of the great houses of the North mustered their forces and met David and his army between Beaurepaire (now Bearpark) and Durham. After a fierce conflict, the Scotch army was totally routed, and David taken prisoner. Tradition points to "King David's Bridge," over the Browney, near Aldin Grange, as the place where he was taken.

*within ye corporax*]. "Corporax" here means the Corporas-case used to contain and protect the corporal or corporas itself, *i.e.*, the linen cloth used in the consecration of the elements. It was called the corporal because the Sacrament of the Body of Christ was originally consecrated on it, not on a paten. And De Moleon states that the corporal was used to cover the chalice in the great churches of France, as late as the seventeenth century.—*Voyages liturgiques*, Paris, 1718, pp. 57, 198, 286. Corporas cases were often richly embroidered. See Pugin, *s.v.*

*ye Readhilles*]. Called Red Hills in the editions of 1672, etc., as at present. They are the high grounds to the west of the city of Durham, where the railway passes through them by a deep cutting. The name is probably derived from the colour of the soil, which is somewhat reddish.

*prostrating themselves in praier*]. Knighton states that some also watched the battle from the campanile of the Church (not the present Lantern, which was not built till some years later, but its predecessor, or else one of the western towers), "Monachi existentes in campanili Ecclesiæ suæ et videntes fugientes *Scotos*, levaverunt vocem nubesque repleverunt sonitu clamoris, clamantes et Deum laudantes, flebilibusque lacrimis præ gaudio dicentes, *Te Deum laudamus*, quam vocem *Angli* audierunt ac si a tergo eorum prope adessent, et fortiolem audaciam in Deo inde sumentes inimicos acrius insecuti sunt et fortius eos protriverunt. Nam monachi *Dunelmenses* finem fecerant cum *Scotis* pro se et maneriis suis et suis tenentibus in patria in crastino sequenti pro mille libris solvendis absque ulteriori mora, et sic liberati sunt ab ipso iugo."—*Scriptores Decem*, Lond., 1652, col. 2590.

*the said battell ended*]. In some of the accounts there is mention of a hill called Findon, a well-marked elevated spot three miles north-west of Durham, overlooking the village of Sacriston in the line of the road, and the valley of the Browney, in which Bearpark is situated, to the left. Prior Fossor wrote to Bishop Hatfield that it was rightly named, "a quodam præsagio . . . quasi finem dans, vel finem dandus," as putting an end to the long and miserable strife between the English and the Scotch.—*Scr. Tres*, p. ccccxv; *Durham Wills*, I, 29, 30.

*victorie atchried that daie*]. The principal authorities on the Battle of Durham or of Neville's Cross are *Chron. Lanercost*, 346, etc.; Minot's Latin poem, in Hall's edition, Oxf., 1887, p. 108; Fordun, *Scotichronicon*, lib. XIV, ii—iv, and two letters from Prior Fossor to Bishop Hatfield, in *Scr. Tres*, App., Nos. cccxxxvi, cccxxxvii. For modern accounts, see *Archæologia Æliana*, n.s., I, 271; *Fasti Ebor.*, 440; Boyle's *Durham*, 392. It is sometimes said that Bishop Hatfield was present at the battle, but his presence is not mentioned in any of the early accounts, and indeed Prior Fossor's second letter gives a description of the battle as from an eye-witness to one who was absent.

*holie rudehouse*]. The abbey of Holyrood, which frequently accommodated the Scottish court before a distinct palace was added in the sixteenth century.—Daniel Wilson, *Memorials of Edinburgh*, Edinb., 1848, pp. 25, 403—410.

*wch crosse . . . is recorded*, etc.]. This legend of the wild hart properly belongs not to David II, but to David I (1124—1153), the son of St. Margaret, and himself accounted a saint.

*ye Rude well*]. By the "Queen's Drive," at the foot of Salisbury Crags, about a quarter of a mile to the S.E. of Holyrood Palace, is a well that was known of old as St. David's or the Rood Well. The ancient well-house of St. Margaret's well at Restalrig in the same neighbourhood, which would otherwise have been destroyed by the North British Railway Company, was some years ago removed and erected over the Rood Well, which is now commonly called "St. Margaret's Well."—See *Proc. Soc. Ant. Scot.*, Vols. II, 143, III, 365, for accounts of the wells, with excellent illustrations, also *Old and New Edinburgh* by James Grant, Vol. III, pp. 129, 130, and D. Wilson, *Mem. of Edinb.*, p. 399.

*his own captivity*]. He was first taken to Ogle Castle to recover of his wounds, and then confined for a long time in London. It is said that after that he was kept in Nottingham Castle, and that he carved on the rocky side of his prison the whole story of Our Lord's Passion (D. Wilson, *Mem. of Edinb.*, p. 9). His conduct shortly before and at the battle of Durham is reported to have been that of a most ungodly man, but his thoughts may afterwards have been directed to better things.

*lost ye saide crosse wch was taiken upon him*]. The "Holy Cross" mentioned above in this same chapter, being the smaller of the two Black Roods, the *Nigra crux* of earlier writers. Nothing is more likely than that David would carry the smaller one, which was but a palm in length, and had been used by St. Margaret and by David I on their deathbeds. It was an heirloom greatly venerated, and in course of time became connected with the legend of the wild hart related in ch. xv. In the Life of Queen Margaret (Surtees Symeon, p. 252, also in Pinkerton's *Scottish Saints*), we read "Ipsa quoque illam, quam Nigram Crucem [Crucem Scotiæ nigram, *MS. Tiberius E.* 1, 186a] nominare, quamque in maxima semper veneratione habere consuevit, sibi afferi præcepit," etc. In that of David I by Baldred, Ethelred, or Aelred of Rievaulx (Fordun, *Scotichron.*, lib. V, cap. lv ;

*Scriptores Decem*, col. 349) the cross, "quam nigram vocant," is thus described, "Est autem crux illa, longitudinem habens palmæ, de auro purissimo, opere mirabili fabricata, quæ in modum techæ clauditur et aperitur. Cernitur in ea quædam Dominicæ crucis portio, sicut sæpe multorum argumento miraculorum probatum est, Salvatoris nostri imaginem habens de ebore decentissime sculptam, et aureis distinctionibus mirabiliter decoratam. Hanc religiosa regina Margareta, hujus regis mater, quæ de semine imperatorum et regum Hungarorum et Anglorum extitit oriunda, allatam in Scotia, quasi munus hæreditarium transmisit ad filios. Hanc igitur crucem, omni Scotorum genti non minus terribilem, quam amabilem, cum rex devotissime adorasset, cum multis lacrymis, peccatorum confessione præmissa, exitum suum cœlestium mysteriorum perceptione munivit." There was a cross, probably this one, that was sometimes called St. Margaret's Cross. See ch. LV, and *Rolls*, 426. Why this smaller cross is described as black does not appear. Perhaps the portion of the True Cross was enclosed in a black cross, and that again in a gold case, which, again, may have been at some time enclosed within the great Black Rood. But in 1383 it was kept with some other crosses, etc., in a place of honour among the relics.—*Rolls*, 426. At Abingdon there was a "nigra crux" believed to have been made in great part "ex clavis Domini."—*Mon. Angl.* (1682), I, 97, 99.

*nobilemens aunncientes*, etc.]. See ch. II, XLIX.

*pippes of siluer*]. These, being fitted together end to end, would combine strength with lightness; the lowest portion of the staff seems to have been of wood. See further in ch. XLIX (Dane William Watson, p. 94). At Doncaster were "ij coper crosses" and "pypes belongyng to them."—*Inventories*, Surt. Soc., 104.

*fyve yerdes longe*]. On the contrivances for lifting it up and down and holding it up, see ch. XLIX, p. 96.

*a wand of siluer*]. A cross-bar to carry the banner.

*maid fast*]. *I.e.*, bound round so that it would not fray out.

*sackring belles*]. Little handbells rung at the *Tersunctus*, and at the sacring or consecration of the elements in the mass, also before the Host when carried in procession, or for the communion of the sick.

(*never*) *caryed or shewed at any battell, but*, etc.]. Provost Consitt (*Life of St. Cuthbert*, p. 215) repeats this statement, but then goes on to say that it was carried for the last time "in the glorious but ill-fated" Pilgrimage of Grace in 1556. The banner appears to have been injured by rioters in 1536-37. The Feretrar's Roll of 1537-38 mentions 5s. "pro emendacione vexilli Sci Cuthberti per communes Dunelm. fracti."—*Rolls*, 483.

*Deane Whittingham*]. William Whittingham, the puritan dean of Durham, was educated at Oxford, and in May, 1550, travelled to Orleans, where he married a sister of John Calvin. He returned to England, but fled when Queen Mary succeeded, and joined the Puritan congregation at Geneva. Here he was made a minister in some Genevan form, succeeded John Knox, took a leading part in the translation of the Genevan Bible, and turned into English metre the

psalms, etc., marked "W. W." in Sternhold and Hopkins's collection. He returned again under Elizabeth, and in 1563 was placed in the deanery of Durham, which he held for sixteen years. His death put an end to a long dispute whether he could hold the deanery, having been ordained only at Geneva. He was buried in Durham Cathedral, with a monumental inscription that was afterwards destroyed. Browne Willis remarks that "his Monument, soon after the erecting of it, met with the same Fate as he had treated others. On it was this Inscription : In obitum doctissimi viri *Gulielmi Whittinghami* Decani olim *Dunelmensis*, Mariti *Catherinæ* Sororis *Johannis Calvinii* Theologi, qui obiit Anno 1579." Some Latin verses follow.—*Cathedrals*, I, 253. There is a Life of him, copiously annotated, and with valuable appendixes, in *Camden Miscellanies*, VI.

*did most iniuriously burne*, etc.]. It had been supposed that the banner would not only put a check upon fire, but could not be consumed thereby.—*Regin. Dunelm.*, cap. 39.

*Neivelles Crosse*]. The "sockett" is all that remains ; it has recently been removed to a new mound some yards distant from the old site. An old milestone stands where "the stalke" has been. Dr. Raine states that documents in the Treasury refer to an earlier Neville's Cross in the same place.—*St. Cuthb.*, 106. But he gives no references.

*ye Nevelles crosse*]. The well-known saltire in the arms of Neville (*gu. a saltire arg.*).

*pictures of ye 4 evangelistes*]. The usual symbols of the Four Evangelists are still to be seen on the four corners of the socket-stone ; perhaps there were statues standing over these, round the octagonal shaft.

*ye Bulls head*]. The Neville badge and crest.

*the Read hilles*]. See note above, p. 214.

*ye flashe*]. A hollow about half a mile in length, still called the Flass Bog, although it has been drained and is partly under cultivation and partly built over. It is crossed by the railway viaduct, some of the piers of which had to be built on piles, and it runs down eastward from the top of the Red Hills. Its name survives in "Flass Street" and "Flass Well." For "Flash," a pool or marshy place, see N. E. D.

*north Chilton poole*]. Not identified, but it was probably a dam on the Mill Burn, in connexion with the old "Clokmylne," in Millburngate. See *Rolls*, 905.

*ye maydes bower*]. In the south side of the Flass Bog there runs down northward a tongue of comparatively elevated ground at the end of which has been thrown up an artificial hillock, still known as "Maiden's Bower." On places thus designated see *Memorials of St. Giles's* (Surtees Soc.), Intr., x-xiv.

*where ye said prior*, etc.]. This passage is very obscure as it stands here, but it is made clearer in Davies by the insertion of "there" before "was erected."

*a faire crosse of Wood*]. This cross appears to have been set up on the top of the above-mentioned hillock, where now a tree has been planted.



*Beareparke*]. The present name of the manor of Beaurepaire, on the river Browney, about  $2\frac{1}{2}$  miles N.W. of Durham. The Priors had a country residence and park there; the latter was ravaged by David Bruce the day before the battle of Neville's Cross. Some small portions of the buildings are yet standing. Considerable remains are shown in the Kaye Collection of drawings at the British Museum, Vol. II, Nos. 83—95; in Hutchinson's *Durham*, II, 338; and in Grose, *Antiquities*, Vol. V, 1777, under Durham. See *Rolls*, under Beaurepaire.

*at the foote of ye said crosse*]. Whichever way they went, they would have to make some little digression to reach the cross, if it was, as is supposed, on the hillock called Maiden's Bower.

*John Fossour*]. Or Forcer, Prior 1341—1374. Of a family that had property at Thokerington in Northumberland. He died at the Prior's manor of Beaurepaire, at the age of ninety, in 1374, and his body was stitched up in the hide of an ox, which cost, including the wages of the artificer employed, five shillings.—*Rolls*, p. 581. In 1729, his grave was opened, and the hide found to be tolerably fresh, but the body was much decayed. Prior Fossour made the west window of the nave and the great north window of the transept; he also expended large sums in the binding and repairing of the Church missals, etc., and in altar-plate, vestments, and images, as well as on the kitchen and other monastic buildings outside the church.—Will. de Chambre in *Scr. Tres*, p. 130—134, and Index; *Ibid.*, App. p. cxli; Raine, *Br. Acc.*, 34; *St. Cuthb.*, 110n.; *Rolls*, Index under Fossour.

*the first, etc.*]. See ch. xv, xxv.

*the Centorie garth*]. The Cemetery, frequently referred to. See Index, and *Rolls*, Index under Cemetery, and Centry.

#### XVI, pp. 30—32.

*The South Alley of ye Lantern*]. It is a little remarkable that we have here no reference to the fire-place mentioned in a note on Singing breads, above p. 194. It very likely fell into disuse and was walled up before *Rites* was written; it so continued until 1901, when it was opened out. The square recess now made over the fire-place is of doubtful authority. There appeared to be some indications of there having been such a recess, and so it was left open. Such fire-places may have been used not only for heating obley-irons, but for supplying burning charcoal for the censers, warming the water for washing the altars and for the washing of feet at the Maundy, for heating the "pomes" or calefactories used to warm the priests' hands, etc.—*Cf.* Wordsw., 300. There are fireplaces in the south transepts at Lincoln and at Hereford, the latter, like the Durham one, inserted in an earlier wall of the Norman period. The Lincoln example, which is in an internal vestry of the same date as the transept, makes it seem not unlikely that at Durham and at Hereford internal vestries have sometime been constructed and provided with fire-places, and that when more commodious vestries were made outside, the internal ones were swept away, their fire-places only remaining, blocked up or left open.

*Johne Hemmyngbrowghe*]. Prior 1391—1416. "Obiit anno Domini 1416, et jacet sepultus sub lapide marmoreo, curioso, et sumptuoso, imaginibus circumspicuo, ad australem plagam ecclesiæ Dunelmensis a dextra parte inter eundum ad revesterium. Ejus Epitaphium. Ecce marmoreus lapis hic tegit ossa Johannis | Quem residere Deus cœlis cunctis det in annis | Hemmingbroughe natus fuit hic et honorificatus | sede prioratus virtute probus monachatus | Qui legis hæc pro me Pater unum supplico prome | Adjungas et ave Deus ut me liberet a væ | " (W. de Chambre in *Scr. Tres*, 145, see also Index ; Burton and Raine, *Hemingbrough*, 163).

*Houghels Aller*]. So called, probably, from some portion of the estate of the Prior and Convent at Houghal, near Durham, having been appropriated for its maintenance.

*William Ebchester*]. Prior 1446—1456. "Doctor in Theologia . . . sepultus jacet sub lapide marmoreo in australi parte ecclesiæ Dunelmensis, coram altare Dominæ de Boulton. Ejus Epitaphium. En tegit hæc petra venerabilis ossa Wilhelmi | Ebchester justos consumit terra sepultos | Ingenio prægnans fuerat cœlestia pandens | Œconomus verbi fidelis dogmata sacri | Egenti largus sitienti pocula præbens | Nudatis vestes peregrinis hospes amœnus | Rexerat ecclesiam prudenter jure Prioris | Accumulans præmiis eandem valde decoris | Naturæ cessit post partum virginis anno | Mille cccc quingento (*sic*) adjuncto postea sexto | Corpore defuncto ejus in sæcula virtus | Durabit superis oblatio maxima divis | Australi ecclesiæ sub marmore parte sepultus | Cum Christo dormit, vivit regnatque beatus | Pro quo metra legis hæc qui ora mente fideli | Ut sit semper ovans cum sanctis culmine cœli | " (Chambre, 147 and Index). For the principal events of his life see *Durham Obituary Rolls* (Surtees Soc.), Pref. vii n.

*the Ladie of Boultons alter*]. Probably maintained out of the estate of the Prior and Convent at Bolton in the parish of Edlingham, in Northumberland.

*the Immage of our saviour*]. Rather, doubtless, of the Eternal Father.

*euery good fridaie*]. See above, ch. v.

*in under*]. Still a local expression, sometimes in the form "in and under" ; see paragraph on a Loft, ch. xvii, p. 34.

*Robert Ebchester*]. Prior 1478—1484. "Doctor in Theologia . . . Hic jacet sepultus sub lapide marmoreo, in quo cœlatur ipsius in ære imago ; ubi subscribitur tale epitaphium, ad australem plagam ecclesiæ, inter eundum ad revesterium in dextra parte. Epitaphium. Marmore Robertus jacet hic sub jure disertus | Ebchester certus sibi sit Deus ipse misertus | Extiterat castus corpus prior hic probitatis | Doctus non fastus studio fungens veritatis | Largus amans hilaris subjecit dogmata pandens | Sacra suis meritis virtutum carmina clangens | Dic Pater infer Ave cum Credo postulo pro se | Christo sicque vale repetens mea metrica juste | Mille cccc quaterno L ter deno quoque quarto | vertitur hoc sæclo Christo regnare periclo | "—Chambre, 149.

*a Lybrarie*]. Now the Song School. It was built by Prior Wessington (1416-1446), and the books were gradually removed into it from the various places in which they had been kept before. See *Catalogi Veteres*, Surt. Soc., Vol. 7, p. ix.

*the Clocke*]. Originally placed behind the Rood-loft, ch. xvii. The case was made by Prior Castell (1494-1519) and contained much of his work, with additions by Dean Hunt (1632). It was a fine and stately work, and to any who now see the representation of it in Billings, Pl. L, it will seem almost incredible that it was wantonly destroyed not long after the date of Billings's work (1843). "It was, till lately, surrounded with railing, and its panelled doors contained a perspective view of the interior of the church, which is recollected not only as a curious specimen of the art of painting of that period (1632), but also as affording interesting information relative to the fabric itself."—Raine, *Br. Acc.*, 29.

*well Replenished*]. No less than eleven ancient catalogues and lists of the books, from the 12th century downwards, are printed in *Catalogi Veteres*, together with an Appendix of illustrative documents.

*Wyndowe of the iiij Docters*]. This window has been filled with modern glass intended to represent the original as here described. In *Ser. Tres*, 153, the inscription is said to have been, "Virgo tuum natum fac nobis propitiatum."

*Te deum wyndowe*]. Two or three of the tracery lights contained their original glass when this window was filled with the present *Te Deum* glass, and these lights have been included in the new glazing.

*nyne order of Angells*]. The three orders not named here are Principalities, Powers, Virtues.

#### XVII, pp. 32-35.

*Jh'us mess*]. In a Sacrist's Roll of 1535-6, *Rolls*, 418, we find 46s. 8d. from certain lands assigned "Officio Sacristæ pro celebracione missæ et antiphonæ de Jhū coram magno Crucifixo singulis diebus veneris." This is not mentioned in the next preceding extant roll, that of 1486-7. The Jesus mass was in general the mass *Nominis Jesu* (Missale Sarum, Burntisl., 846). Rarely, perhaps, that *De Quinque Vulneribus*, *Ibid.*, 751\*, or that *De Sancta Cruce*, *Ibid.*, 748\*. At Lincoln there was, c. 1520-36, a "Jhesus mass" with organ accompaniment.—Maddison, *Vicars Choral*, pp. 24, 45. Bp. Smyth's will (1514) provided for the *Missa de Nomine Jesu*, or else one *de quinque Vulneribus*, to be sung on Fridays before a crucifix on the south side of the church, *cum nota*.—B. and W., II, lxxii n.; Lincoln Dioc. Mag., XI, 74; *Rolls*, 418, 419. Dean Heywood, of Lichfield (1457-1492), provided for a Jesus mass and antiphon (tam missam quam antiphonam nominis Jesu) every Friday.—*Archæologia*, LII, 632. The Jesus altar and Jesus mass are often mentioned in Sandwich Wills, and there were "Wardens of Ihc Masse" at Reading. See N. E. D., under "Jesus," and "I.H.S.," and a valuable communication by Mr. Cuthbert Atchley in All Saints' Clifton Par. Mag., Dec. 1901, on "Jesus-Mass and Jesus-Anthem."

- a faire high stone wall*]. This would occupy the whole space between the two columns ; its sculptured ornamentation (see below) would fill up the west side of it. No certain indications of the wall are now to be seen. Such a screen still remains at St. Albans.
- ye two Roode Dores*]. Similar to those in the Neville Screen, and at St. Albans, etc., and see ch. II, p. 6.
- like vnto a porch*]. *I.e.*, an internal structure of wood such as those described in ch. XI.
- sewtes of vestmentes*]. A suit of vestments was often called a Vestment, and it consisted of albe, girdle, amice, fanon, stole, and chasuble. Sometimes it included the dalmatic and tunicle for the deacon and sub-deacon, and a cope for the priest in the procession.
- a moste curiouse & fine table*]. What is now called a triptych ; see the next sentence.
- two brode leues*]. Together forming the whole west side of the "porch" or chapel ; "fore part" here seems to mean the part at which you first arrive, not the most "forward" or eastern part.
- Ironne pikes*]. Spikes were used in the same way for the Trellis-door, ch. XIX.
- Marie on thone syde, etc.*]. Mary on the right or north side of the figure on the Rood, and John on the left. The addition of figures of Angels and Archangels to the Rood group was common in large and well-appointed churches. Alcuin Club Tracts, I, third ed., p. 45.
- one of ye goodliest monumtes*]. Over the chancel arch of Brancepeth Church is fixed a coved canopy consisting of twenty-seven square compartments, each occupied by elaborate geometrical tracery, and no two alike. An illustrated monograph on these was published by Billings. There is also at Brancepeth another coved and panelled canopy with the instruments of the Passion, the Bull's head of Neville, and other heraldic devices. It has been conjectured that both the above may have been rescued from the general havoc by George Cliffe, one of the last monks of Durham, who became a prebendary and was afterwards rector of Brancepeth. The former one may have belonged to the Jesus Altar.
- a Loft*]. The Rood-loft, in fact. There was also an organ-loft with a singers' desk on the north side ; see below, under Thomas Castell.
- ye clocke*]. Removed to the south end of the transept when the Rood-loft was destroyed, and in its turn destroyed as related above, ch. XVI, note.
- where men dyd sytt*]. Laymen probably, who may have frequented the church, or perhaps infirm monks. Compare the Cistercian *Retro-chorus* described in Hope's *Fountains*, 38. See note on "a fair long form" below, notes on ch. XXXVII.
- Jesus anthem*]. See note on Jesus Mass, p. 220. The "Jesus Anthem" was a very favourite devotion in the fifteenth and sixteenth centuries, and we often meet with it, as here, in connexion with the "Jesus mass," as being sung every Friday, *e.g.*, at Bristol, Middleham, Lichfield, London, Salisbury, etc. At Lichfield, and probably everywhere, it was sung after compline on Fridays, as was *Salve Regina* at other times. See below, on ch. XLIII. One name of this

anthem, "*Salve* of Jesus," seems to have been derived from its being an adaptation of the much earlier *Salve Regina*, known as "the *Salve*." It is probably to be identified with the *Salve Rex*, English versions of which may be seen in Burton's *Three Primers*, 1834, pp. 115, 367; Latin and English in All Saints' Clifton Par. Mag., Dec. 1901, 247—249, from Primers of 1542 and 1555.

*Gallelei Belles*]. See ch. XIX.

*Thomas Castell*]. Prior 1494-1519. In his time, viz., in July, 1502, Richard Poell, a courtier of Henry VII, was believed to be cured of a terrible rupture, at the shrine of St. Cuthbert. He (Castell) built the present west gateway of the Abbey, with St. Helen's Chapel over it, and a priest's chamber. Here two priests administered the Holy Eucharist to all lay-folk who had made their confessions. He also repaired the window of the Four Doctors (ch. XVI) and bought two mills called the *Jesus mills*, which he gave to the church of Durham that he might be remembered in the Jesus mass. "Quo coram altari sepultus jacet in nave ecclesiæ Dunelmensis, sub marmore cum ipsius imagine in ære cum isto epitaphio; Mortuus hoc tumulo Thomas sub marmore duro | Castellus recubat pietatis turris athena | In litteris doctor divinis munere Prior | Moribus excomptis et miti pectore charus | Statura mediocris erat virtute procerus | Dapsilis hospitibus structuris tum probe notus | Pauperibus laxo præbebat munera sinu | Nulli clausa bono sua janua mensa crumena | Suppliciter pro se dicito Credo Pater Ave | Qui legis hæc quo sit cœlesti civis in æde |"—(Chambre in *Scr. Tres*, 152).

*a loof . . . conteyninge a paire of orgaines*]. Not "belonging to the quire" (see p. 207), but specially provided and placed for the Jesus mass and anthem.

*Johane Awckland*]. Prior 1484-1494. "Doctor in Theologia . . . Obiit A.D. 1494 et sepultus jacet in ecclesia Dunelmensi" (Chambre in *Scr. Tres*, 150).

*Johan Burrnbie*]. Prior 1456-1464. He was elected Prior in 1456 on the resignation of Prior W. Ebchester, having been Warden of Durham College, Oxford, and S.T.P. For a most interesting account of his family history and his life, see the Preface to the *Durham Obituary Rolls*, Surtees Soc., Vol. 31.

*his verces*, etc.]. The epitaph has not been preserved, but the supposed stone is at present to be seen in the floor under the fifth arch from the west on the south side, not in its original place. It bears matrices of a small demi-figure with mitre and crosier, and of a large inscription-plate.

*a Rowe of blewæ marble*]. The row of stones forming the cross of Frosterley marble, called in the table of contents of MS. C. "ye blew Crosse," is still to be seen in the floor between the two pillars next to the north door. The southern arm is about 11½ feet long by 1 foot across, the northern arm about 9 ft. 11 in. by 1 foot, and the "cross" or cross-piece 2 ft. 10 in. by 9½ in. Each of the long arms is in four pieces. For the sense of "cross" in line 5 (= "cross-piece") see N. E. D. under CROSS, *s*b. II, 14.

## XVIII, pp. 35—37.

*The causes wherfore, etc.*]. Chapter XVIII is a digression occasioned by the mention of the marble cross. The real reason for the exclusion of women is probably to be found in some disorders in the double monastery at Coldingham, where there were both monks and nuns (Symeon, *Hist. Eccl. Dunelm.*, II, 7). This is the only reason assigned in the English Metrical Life of St. Cuthbert, c. 1450 (Surtees Soc., Vol. 87, pp. 208—210). See further in note on ch. XXII. Women would, however, have been excluded by the ordinary monastic rules, independently of any special reasons such as were supposed to exist at Durham. The legend of the king's daughter is here translated from ch. XXVII of the Irish *Libellus de ortu S. Cuthb.* (in *Misc. Biog.*, Surtees Soc., Vol. 8, p. 83). And from the time that the legend was promulgated, those who accepted it naturally connected it, as the writer here does, with the exclusion of women from St. Cuthbert's churches. It would gain much currency from being admitted into the Life of St. Cuthbert in the *Nova Legenda* (Oxf. ed., I, 217). Legends of a similar kind are of constant occurrence in hagiology.

*of wch bookes there is one intituled, etc.*]. The Editor is not aware that any such book now exists.

*borders of ye Pictes*]. So the *Libellus*, but Bede does not take him further north than Old Melrose.

*Corwen*]. Locus ille adhuc Corruen dicitur.—*Libellus*. Not identified, so far. Carham has been suggested.

*wherevpon it came, etc.*]. This is part of the Irish story, which probably dates from the twelfth century, in its present form.

## XIX, p. 37—40.

*a trellesdoure*]. The holes for the two cross-pieces that supported the trellis are distinctly visible in the columns.

*Iron pikes*]. See ch. XVII.

*Hallewater stones*]. The base of the column next to the north door is cut away to make room for the holy-water stone that was there placed: no other indications of it remain.

*ye Lady of Pieties altar*]. Our Lady of Piety or Pity, that is, the Virgin Mother supporting the Dead Christ on her knees, the *Madonna della Pietà* of Italian art, was a favourite object of devotion, and in Durham there was another altar in the Galilee, under the same dedication. The west side of the column mentioned in the last note has been cut away as if to make room for a reredos of considerable height; it has been "restored" with new stone in recent times. There are no other indications of the altar. The designation "Our Lady of Piety" or "Pity," occurs three times in *Rites*. The Roll has "Pieties" in all cases, but altered to "Pitties" in two of them. MS. Cosin has "Pitties," with "Pietties" in the margin, "Pieties," and "Pitties." All the other MSS. and editions have some form of "Pitties" in all cases, except L., which has "Pieties" once. It may here be noted that the "ymage of pite" inserted in the British

Museum copy of Caxton's *Pie*, c. 1487, and elsewhere, is a different thing, and represents our Lord with the marks of His Passion as in the "Mass of St. Gregory."

*a verie fair skreene*, etc.]. These words appear to relate to the altar, not to the holy-water stone.

*one of ye Mounckes did hallow*, etc.]. The "Ordo ad faciendam aquam benedictam" may be seen in the manuals, and is often prefixed to missals. It is also called "Benedictio salis et aquæ."—See *Rolls*, Index under Holy Water, and Scallop.

*the other stood*, etc.]. This paragraph should be read with the concluding portion of the middle paragraph in ch. xx. Just at the junction of the aisle with the transept there is what looks like the lowest piece of a moulded base of "blue" marble, but it seems hardly large enough for the basin here described, nor again is it "at" or "close within" the south door.

*or Lady of pieties alter*]. Mentioned a little above, where see note. The two corners of the base of the column opposite to the site of this altar have been cut off, possibly in order to set up the wainscot inclosure, which would doubtless occupy the whole space between two pillars, and form a "porch" or chapel.

*Sancte saviours alter*]. A modern tomb now occupies its site, but the remaining corner here described is still to be seen, broken off flush with the wall.

*the galleley steple*]. The N.W. tower, which does not now contain any bells.

*or at such other tymes*]. This reads as if the Bishop usually came for the principal feasts. The bells are still rung when the Bishop comes for any special purpose, such as an Ordination or Confirmation.

*Every sonnday*]. Every holy day and Sunday according to ch. xxii, p. 46, where the "faire iron pulpitt" is described.

*roung ye forth quarter*]. "Roung" means not merely tolled or knolled, as for the first three quarters, but "rung up," that is, made to swing up a good height at each pull. In tolling, as here understood, the bell only swings so far as just to meet the clapper, and so in chiming.

*certaine officers*, etc.]. The bells were not rung in peal, as in later times, but either separately for different purposes, or two or more together without any regular sequence, as still in France. It required more than one man to ring a heavy bell, and so they had "imps" or smaller ropes attached to the main rope, as also now in England for "raising" heavy bells. It will be observed that three of the bells had two, four, and six men charged with the ringing of them, according to the size of each bell.

*in ye latter dayes of kyng Henrie the eighte*]. In 1540. The smaller monastic houses had been suppressed in 1536.

*occupied*]. Made use of; an archaism, as in "Occupy till I come."

*Tho. Sparke*]. He was of Durham College, Oxford, and took his B.D. degree in 1528, being then prior of Lindisfarne. In 1529 he came to the Abbey of Durham, and was Chamberlain at the Dissolution. In 1537 he was consecrated bishop suffragan of Berwick. In 1541 he

became the first prebendary of the third stall in Durham and Master of Greatham Hospital, and in 1547 rector of Wolsingham. He died in 1571, holding all these preferments, and leaving behind him "a myter sett withe stonis and perle silwr & gilt" valued at 13*l.* 6*s.* 8*d.* —*Scriptores Tres*, 156; *Durham Wills and Inv.*, I, 380, and note.

*synce y<sup>t</sup> was suspent*]. The use of it suspended, *i.e.* at the suppression of the monastery.

*a goodly chyme*]. Note that it was only on three bells, so that it could hardly have been for tunes. Perhaps it was a chiming apparatus by means of which the "rounds," or, the six changes possible on three bells, could be produced. A large chime-barrel, which had long remained disused in the Lantern, was brought down a few years ago, and, after lying for some time in the workmen's yard, was broken up. This, however, appeared, from the great number of iron pegs that it bore, to have belonged to apparatus more recent and elaborate than that of Bishop Sparke would be. Chimes for tunes had been in use for some time. There is a contract for a chime at Gloucester to play *Christe Redemptor* and *Chorus Novæ Jerusalem*, dated 16th July, 1525. *Hist.*, etc., *Monasterii S. Petri Gloucestræ* (Rolls Series), III, Intr. cx.

*a prison for ye Scotts*]. See ch. VII, ix.

XX, pp. 40—41.

*The South angle*]. So in MS. Cosin, but H. 44 has "Alley," which is also the reading of the later editions; L., C., and Davies have "South-Angle." The writer no doubt meant the south-east corner of the body of the church, including the aisle. All the editions have "angle" just below.

*Robert Neivell*]. Bishop 1438-1457. He desired in his will to be buried in the Galilee, near the shrine of the Ven. Bede, before the altar of the same (*Scr. Tres*, cccxli). This appears not to have been done; it is stated in the tract on the Origin and Succession of the Bishops, written in 1603, and probably before the destruction of his monumental inscription, that he "lieth buried on the south part of *Durham Church*." There can be little doubt, therefore, that he was buried in the Neville chapel, and that the despoiled slab now lying beside one of the Neville tombs is that of the bishop. We have, however, no description with which to compare it. The matrix shows a bishop in his mitre, holding the crosier in his right hand and a scroll in his left. The principal inscription has been on a plate below the feet.

*a faire Allablaster table*]. A sculptured reredos of alabaster. Alabaster is easily worked, and as durable as marble indoors, though rapidly perishing when exposed to the weather. Such "tables" were by no means uncommon. They seem to have been made in large numbers at Nottingham, near which place alabaster abounds (or at least formerly did), in the fifteenth and sixteenth centuries. See *Archæologia*, LII, 679.



*invyroned wth Iron*]. Some of the holes where the iron rails were fixed in are to be seen in the bases of two of the pillars. The south wall of the Neville chantry shows some remains of decorative colouring. It had a five-light Perpendicular window which was destroyed, together with its heraldic glazing, in 1849, in order to insert an imitation-Norman window, when the whole south side of the nave was refaced. See Billings, Pl. viii. In the same wall is a small recess like a locker; it seems to have been protected by iron bars that have been wrenched out.

*behinde ye church doure*]. That is, to the east of the south-east doorway from the cloister, as far as the respond facing the S.W. pier of the Lantern.

*a chambre*]. An upper chamber, over the vestibule of the south-east doorway. It must have been lighted by the Decorated window shown in Billings, Pl. viii.

*iiij pillers*]. One being at each corner of the vestibule, the four sides of which were "sett out" in the way described. The two northern pillars have had their bases cut away and grooved for the wainscot screen.

*in ye mydes, etc.*]. It is not easy to make out the exact position of the holy-water stone mentioned in this chapter, called "the other" in ch. xix. On the whole it seems most likely that it stood in front of the wainscot facing the south-east door, and that a sort of canopy like the soundboard of a pulpit, with the great star on its under side, projected from the wainscot, over the basin. There are holes "as if for fixing a canopy" over a holy-water basin at Fountains.—Hope, *Fountains*, in *Yorks. Arch. Journal*, XV, 309. The "moulded base" mentioned in the note on p. 224, l. 13, may have belonged to a smaller basin not mentioned in *Rites*. In the note p. 224, l. 4, *read*, "relate not to the altar, but to the holy-water stone." It is clear that both the holy-water stones had wainscot screens and canopies, painted blue with gilt stars.

*an alter wth a Rood*]. The projecting course of the west side of the base of the column is cut away to make more room for this altar. It would almost appear from this passage that the word "Rood" sometimes denoted a figure of Christ not on the Cross. But there may have been a cross behind the figure. Indulgences were attached to the "Altare Sanctæ Crucis," probably the same as this one "of the Bound Rood."—App. VI, Nos. XLII, LVI, pp. 155, 158. MSS. L., C., and the editions of Hunter and Sanderson, have the reading "Bonny Rood."

*inclosed, etc.*]. See ch. xix, p. 38.

*the grate, etc.*]. See ch. xxi, p. 42.

XXI, pp. 41—42.

*The Sanctuary*]. On the history of ecclesiastical sanctuaries, see *Dict. Christian Antiquities*, s.v., the Introduction to the Surtees volume of Durham and Beverley Sanctuary records, and the earlier authorities cited, particularly Pegge's article in *Archæologia*, Vol. VIII, p. 1.

*all the circuyte therof*]. The circuits of Sanctuaries were usually marked by crosses on the main roads leading to them. On the mile-crosses

became the first prebendary of the third stall in Durham and Master of Greatham Hospital, and in 1547 rector of Wolsingham. He died in 1571, holding all these preferments, and leaving behind him "a myter sett withe stonis and perle silwr & gilt" valued at 13*l.* 6*s.* 8*d.* —*Scriptores Tres*, 156; *Durham Wills and Inv.*, I, 380, and note.

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*a faire Allablaster table*]. A sculptured reredos of alabaster. Alabaster is easily worked, and as durable as marble indoors, though rapidly perishing when exposed to the weather. Such "tables" were by no means uncommon. They seem to have been made in large numbers at Nottingham, near which place alabaster abounds (or at least formerly did), in the fifteenth and sixteenth centuries. See *Archæologia*, LII, 679.

*Rule of Jesse*]. The genealogy of our Lord represented by figures standing on the branches of a tree growing out of a figure of Jesse was a very favourite subject for painted glass, and is most frequently, as here, found associated with tracery of the Decorated period. The ancient glass has disappeared from this Durham Jesse window, but the original subject has been adopted in the modern glazing. Some small portions of the old glass, including a Crucifixion, remembered to have come from the uppermost light, and some terminal branches of the tree have been inserted in one of the modern windows in the north aisle of the choir. The "Root of Jesse" was more usually represented in the great east window, as at Selby, Wells, Carlisle, Morpeth, etc. On this subject see *Representations of the Tree of Jesse*, etc., by James Fowler, Selby, 1890.

*in ye top of ye said wyndowe*]. That is, not in the topmost tracery light, if it was originally occupied by the Crucifixion, but in the uppermost part of the window, in one of the large tracery lights towards the top. But compare the account of the Jesse window in the Chapter-house, p. 56. The Crucifixion subject mentioned in the last note may have been put into the uppermost light after the destruction of the original glass.

XXII, pp. 42—51.

*appoynted for women*]. Symeon relates (ch. xxii) why it really was that women were excluded from churches of St. Cuthbert. It was on account of disorders at Coldingham, which are referred to by Bede in *Eccl. Hist.*, IV, 25. The monastery there at first included both monks and nuns, but after St. Cuthbert became bishop he separated them entirely for all future time, and caused a church for women to be built on Holy Island, which was called the *Grene Cyrice*, or Church on the Green. In the *Metrical Life of St. Cuthbert* (c. 1450) we are told "þis custome is ȝit at durham," line 7205). In ch. xviii, above, the custom is connected with the fabulous story of the temptation of St. Cuthbert by a king's daughter. The Durham feeling may have been accentuated by its being recorded that St. Carilef, the patron of the monastery from which the first Norman bishop came, excluded women from his church. See pp. 133, 134.

*The actes of ye B. ca. 26*]. So the MSS., but the printed editions say, "of the Bishops." In *Durham Wills and Inventories* (Surtees Soc.), Vol. I, p. 2, certain *ornamenta* of Bishop Flambard are mentioned with the words "sicut habetur in gestis Episcoporum," the reference, perhaps, being to a passage in the *Continuatio* of Symeon, cap. i, Rud's edition, p. 258. But we do not find anything upon the naming of the Galilee there, or in the passages relating to that building in the continuators known as *Scriptores Tres* (sometimes entitled "Hist. Eccl. Dunelm. et successio Episcoporum" (Wood's *City of Oxford*, Oxf. Hist. Soc., II, 264), and "the booke entituled *The Acts of the B.*" remains to be identified. As to the term "Galilee," see note a little below.

*Hugo Bushop of Durhm*]. Hugh de Puiset or Pudsey, 1153—1195. He was a son of a Count of Bar, and said to be a nephew of King Stephen,

but in what way does not appear. He was a powerful and ambitious prelate, and a great builder. See *Scr. Tres*, 11, 12, and, on his buildings, Mr. Longstaffe in *Durh. Arch. Trans.*, I, 1—8.

*Pope Athanasius*]. So the MSS. and Davies. Hunter and Sanderson say "Paschalis II," and the date is wrong in all the MSS. and editions. Bishop Pudsey was consecrated at Rome by Anastatius IV, "in festivitatie S. Thomæ Apostoli" (*Scr. Tres*, 6). Stubbs says Dec. 20 (*Reg. Sacr. Angl.*, 1897, p. 47).

*but a few yeres*]. The church, all but the towers, was finished about 1133—1140.

*at ye east end*]. A very usual place for a Lady Chapel, particularly when the east end of the choir was not occupied by the shrine of a local saint, as at Durham it was.

*sundry pillars*]. In the tract on the Origin, etc., of the Bishops of Durham, compiled in 1603 and printed in 1779, p. 14, it is said that these pillars "were brought by shippe ready wrought to *Newcastle*, and from thence by carriage to *Durham*." Gaufridus de Coldingham says, "A transmarinis partibus deferebantur columpnæ et bases marmoreæ."—*Scr. Tres*, p. 11. The pillars are of Purbeck marble, and would be brought by sea from Poole in Dorsetshire.

*great rifles apperinge*]. The shrinking and cracks in Pudsey's intended building doubtless arose from too little care having been taken about the foundations, although, as we are told, there were too many masters. The plateau of solid rock on which the church stands falls away at the east end, so that in order to obtain a good foundation it would have been necessary to go much deeper than the old builders commonly did. From the same cause that affected Pudsey's work at the east end, his Galilee at the west end of the church was at one time in danger, and, but for Langley's massive buttresses, would probably have fallen down into the river. See Greenwell, p. 50.

*not acceptable to god*, etc.]. This suggestion, and indeed almost the whole paragraph, is translated from Coldingham in *Scr. Tres*, p. 11. It was usual for women to have access to Lady Chapels.

*east end . . . west angle*]. H. 45 has "east end," "west end"; *Cos.*, "east end," west angle; H. 44, the same. L., C., and Davies have "angle" in both places; Hunter has "East Angle" and "West end" in both his editions; Sanderson the same. The word "angle" was loosely used in the sixteenth century of an outlying spot without reference to shape. See N. E. D. on *ANGLE* *sb.* 4.

*called the galleley by reason*, etc.]. This idea has probably been suggested by St. Jerome's explanations of Galgala as *Rota*, *Revolutio*, and Galilæa as *Volubilis*, founded on the Hebrew *galal*, to roll, hence, remove. The real reason is given in Ruperti Tuitensis *de Div. Off.*, lib. v, cap. 8, and lib. vii, cap. 21—24 (Migne, P. L., Vol. 170). Sunday is the weekly festival of the Resurrection, and in the Sunday procession the person of greatest dignity goes first, the rest following him in their order, symbolizing Christ going before the disciples into Galilee after the Resurrection (St. Mark xvi, 7; St. Matthew xxviii, 10). "Unde locum quoque, quo suprema stationem ter-

minamus, nos Galilæam nominamus." See also Hutchinson, *Durham*, II, 71n., where a note on the subject is quoted from Durham Chapter MS., A. IV, 13. The same note is printed in Rud's *Catalogue of the MSS.*, p. 66. The Lady Chapel at Durham was called *Galilæa* before 1186, as appears in a charter quoted by Greenwell, p. 49n. At Ely, Bishop Eustace constructed a new Galilee at the west end.—*Ang. Sac.*, I, 634. At Lincoln the Galilee porch is at the south-west corner of the great transept, and, as at Durham, an ecclesiastical court was held in the place so named, "curia vocata le Galilee." At Byland the west porch was called the Galilee.—Hope, *Fountains*, in *Yorks. Arch. Journal*, XV, 312. There are several quotations concerning monastic Galilees in Ducange, *s.v. Galilæa*, and for Durham the Index to *Rolls* may be consulted, under "Galilee."

a table there sett vp]. As was no doubt very commonly done in such cases. *ye Cantarie*]. Bishop Langley's chantry-chapel, founded in 1414, now destroyed, but standing in 1603; "upon the toppe of the doore whereof his Armes are sett" (*Origin and Succession of Bishops*, as printed in 1779, p. 23). "Istam cantariam ex marmore in Galilæa fundavit, . . . cum armis artificiose in summitate ejusdem ostii in marmore insculptis, cujus sumptibus tota Galilæa reparabatur ad summam £499 6s. 8d.," *Scr. Tres.*, 146. The door-head here referred to has been preserved; it has shields with Bishop Langley's arms in the spandrels and at the sides. The chantry would be a small internal chapel with open tracery in the sides, like those of the same period (1406-37) elsewhere. It is shown by Carter's and other old plans and drawings, as well as by existing indications, that it occupied a space of about 24 feet by 13 feet, bounded on each side by two of the Galilee arches. Its floor was raised a step above that of the Galilee, as may be seen in old views, *e.g.*, the engraving in Smith's *Bede*, p. 805, and Carter's drawing reproduced in *Durham and Northumb. Arch. Trans.*, V, Pl. iv.

*Our La: alter*]. The *mensa*, with its crosses, now lies where the altar stood. Its size is about 8 ft. 3 ins. by 4 ft. See Billings, Pl. xxxiv. Below the floor-level, to the S.W., is a sort of channel that may have been connected with a floor-piscina.

*curious wainscott woorke*]. Wantonly destroyed in 1845, when the masonry with which Langley closed up the great west doorway was taken down. The present unmeaning oak doors were put up in 1846. The wainscot work is shown in old drawings, and in Billings, Pl. xxxvi. Carter's drawings (one in the possession of Canon Greenwell, and B.M. Add. 29,933, Nos. 62, 63) show the reredos and canopy with the fine aumbry overhanging the doorway on the South and another on the North. Several inscriptions remained on the reredos, as, "Sca Maria . . ." "Sca Maria regina celi," "Sca Maria Mater Xpi," "Sca Maria virgo virginum," etc., but the rest are fragmentary. These inscriptions were referred to by the late Dr. Townsend in a sermon preached in the Galilee before they were destroyed. Raine says they were "in letters of gold."—*Brief Acc.*, 83n. So Billings, p. 33. Carter's drawings are reproduced in *Durham and Northumberland Arch. Transactions*, Vol. V, Plates iv,

v, vi; pp. 29—36. A few small portions of its perforated tracery, very like the geometrical tracery at Brancepeth Church, have been used to ornament the pulpit at Croxdale. For Langley's masonry, and the little doorway through it, see Billings, Pl. xxxiv, xxxvi, xxxviii. The Norman arcade shown in the plates seems to have been made of the old materials taken out for the fifteenth-century doorways.

*was song daly by ye m<sup>r</sup> . . . playing upon*, etc.]. The meaning must be that the singing of the parts of the mass allotted to the choir was managed by the master of the Song School, who also played on a pair of organs which must have been placed in the Galilee.

*Mr John Brimley*]. Master of choristers and organist from 1557 to 1576. He was one of those who were called to account in connexion with the Rising of the North in 1569, and the restoration of the mass according to the earlier rite, in Durham Cathedral. He owned that he was twice at mass, but sang not himself at mass, only played the organs, and did help to sing *Salves* at Matins and Evensong, and went in procession after the Cross. He received holy water, but no holy bread, to his witting, yet he knelt to be reconciled and bad others do so. He knew not what was woorde (become) of the grail that he commonly used for the teaching of the children. In his partial conformity he acted under compulsion.—*Durham Depositions* (Surtees Society), 148. When the sacring bell rang, Oliver Ashe, curate of St. Giles's, "looked towerd the priest, but he could not decern the elevacion; whereupon he loked up to Mr. Bromley (*sic*) then in the loft over the queir door, and smiled at hym."—*Ib.*, 137. Mr. Brimley was allowed to go down to his grave in peace. When examined in 1569 he was 67 years of age. He died in 1576, being then 74, and was laid to rest in the Galilee just west of the west end of the Chantry, which had not then been pulled down. Over his grave is a stone with matrices of an inscription plate and shield that have apparently belonged to some one else, and under these, with an initial pomegranate incised, the lines, "IOHN BRIMLEIS BODY HERE DOTH LY | WHO PRAYSED GOD WITH HAND AND VOICE | BY MVSICKES HEAVENLIE HARMONIE | DVLL MYNDES HE MAID IN GOD REIOICE | HIS SOVL INTO THE HEAVENES IS LYFT | TO PRAYSE HIM STILL THAT GAVE THE GYFT | OBIIT AÐ DNI 1576. OCTO. 13." One stanza of the epitaph of Thomas Tallis, at Greenwich (Rimbault, *Cheque-book of Chapel Royal*, 193, from Strype, in his edition of Stowe's Survey, 1720, Circuit Walk, p. 90), might have served for John Brimley. "He serv'd long Tyme in Chappel with grete Prayse, Fower Sovereygnes Reygnes (a Thing not often seen), I mean Kyng Henry and Prynce Edward's dayes, Quene Mary, and Elizabeth oure Quene." In one of the old MS. music books at Durham Cathedral is "M<sup>r</sup> Brimley his Kerrie," followed by a *Credo*.

*with certaine decons*]. This shows that it was what is now commonly called a High Mass, *i.e.* one celebrated with deacon and sub-deacon. "High Mass" is properly the principal mass of the day.

*Bushop Langlei*]. Thomas Langley, Dean of York, 1401; Lord High Chancellor, 1405; in the same year Archbishop-elect of York, and

1406 to 1437 Bishop of Durham. In 1406 he ceased to be chancellor ; in 1411 he was made a cardinal ; in 1414 ambassador in France ; in 1417 to 1422 and 1423 to 1425 chancellor again. At York Minster he left a splendid memorial in the St. Cuthbert window, which was made by his direction, probably in his lifetime (*Yks. Arch. Jnl.*, IV, 260, 273). On his alterations in the Galilee, and other works there and elsewhere, see *Scr. Tres*, 146 ; Greenwell, 78-80. In his will (*Scr. Tres*, ccxli) he provides for his burial "in ecclesia mea Dunelmensi in capella beatæ Mariæ Virginis vocata le Galilee, in loco ad hoc jam per me disposito." The deed of foundation of this chantry, dedicated to the Blessed Virgin and St. Cuthbert, dated June 18, 1414, is preserved in the Treasury ; 3cia 3cia Pont. No. 7. For a list of his works and gifts see *Durham Wills and Inventories* (Surtees Society), I, 88 ; *Rolls*, Index under Langley.

*did reedefye and buyld anew*]. This is over-stated. What Langley did was to put on a new roof, insert the three central windows in the west end, and strengthen the west wall by massive buttresses, between two of them building a small apartment which has been thought to be a vestry, but which by the discovery of a well in 1896 has been shown to be a well-house. There is a lower well-house opening on the path, where the public could dip vessels into the well, which is lined with lead at the bottom.—*Durham and Northumb. Arch. Trans.*, V, 24—28, and Plates. Bishop Langley blocked up the great west door, making new ones at the sides. In front of the doorway he placed Our Lady's altar, and before that his own tomb. For this work and for his chantry chapel and woodwork see above, p. 230. He added to the original twin shafts of Purbeck marble shafts of stone, turning them into clustered columns of four shafts, with capitals and bases to his new shafts copied from those on the old ones. We find in 1432-5 :—*Empcio lapidum. Item in 29 futhers lapidum empt. pro columnis Galileæ, 56s. 9½d.* Item in 12 (*ut supra*) cum cariagio, 17s. 7d.—*Misc. Chart.*, Nos. 5719-20 ; Greenwell, 80n.

*two . . . Aumeryes*]. Destroyed in 1845, shown in Billings, Pl. xxxvi. The lower part of the one on the south side has been in a deep recess hewn out of the side of the great doorway ; see Billings, Pl. xxxiv, and note above, p. 230 ; also *Durham and Northumb. Arch. Trans.*, V, Pl. iv, v.

*a faire marble Towme*]. This remains, and is somewhat peculiar in its construction. The top stone is fully ten feet in length, by nearly six feet across, and quite plain on its upper surface. At its eastern end it comes close up to the altar-slab, so that the celebrating priest stood at the bishop's feet. Six feet of it project westward into the Galilee, with six stone steps on either side. Round the cornice of the projecting portion runs a chase for a marginal inscription on brass, now lost. On the west end or head of the tomb are three panels, each containing a large shield with the bishop's arms—*Scr. Tres*, 147 ; Billings, Pl. xxxiv, xxxvi.

*he founded, etc.*]. Cf. *Scr. Tres*, 146. The Place Green is now usually called the Palace Green. Bishop Langley's schools have been in

some sort succeeded by the present Grammar School, which claims Henry VIII as its founder, and by the Cathedral Choir School. His school buildings were reconstructed by Bishop Cosin. One, the "Old Grammar School," is now used by the University as a lecture-room, the other as the University Museum.

*ye Lady of pieties alter*]. For another altar with this dedication, see above, pp. 38, 41, 223, 224. On the sides of the recess in the Galilee in front of which the altar of Our Lady of Pity stood are contemporary paintings of a king and bishop, probably St. Oswald and St. Cuthbert, while within the soffit and at the back of the same recess are bands of beautiful conventional leaf pattern characteristic of the twelfth century, under which is a representation of hangings. The painting in the middle of the hangings has been defaced, and probably contained the picture of Our Lady of Pity, which seems to have been an insertion, as there are no signs of any canopy or enclosing compartment. For references concerning these paintings see C. E. Keyser, *List of Buildings having Mural Decorations*, 3rd edition, 1883, p. 90. Canon Greenwell suggests that the original altar of Our Lady may have been removed by Langley from this recess to the central one when the latter was walled up, and that of Our Lady of Pity moved at the same time to this recess from the one to the north of it, when the doorway was made there. On the north side of the recess is a curious almsbox constructed in the wall, with inclined planes leading down to the slit at the top; this is not mentioned in *Rites*, nor is it shown in Carter's Pl. i, which, however, is merely an ornamental title, and is incorrect in showing an unbroken line of hangings and ornament. The almsbox is indicated in Billings, Pl. xxxiv, xxxvi.

*or saviours passion*]. No traces of these pictures are left. They were probably on wood, *tabulæ* such as are frequently mentioned in connexion with altars elsewhere. See *Rolls*, Index under *Tabulæ*.

*betwixt two pillars*]. The pillars being N. and S. of the monument, not E. and W. Billings, Pl. iii, v, xxxvi, xxxvii.

*a goodly monumt*]. See further in ch. XLIX, p. 96, LII, p. 103.

*ye said throwghe*]. "Through" is a tombstone or tomb. See ch. VIII, note, p. 207, and ch. XLIV, p. 87.

*to drawe vp and downe*]. The wooden pulley still attached to the roof seems to be too small and too far to the west to have served for lifting the cover, and as there is a similar pulley on the other side of the Galilee, in front of the site of the altar of Our Lady of Pity, both probably were for the suspension of lights. There is a rough sketch of one of them in *Durham and Northumb. Arch. Trans.*, V, Pl. vi.

*the aunycnt historie*]. Not identified. See p. 198, but the verses on p. 45 are not in *Scr. Tres*.

*a fereter of gold & silver*]. "Feretrum quoque ex auro et argento, in quo ossa Venerabilis Bedæ presbyteri et Doctoris ferre decrevit, ex studio artificum tanta diligentia compositum, ut quid magis in eo præstet, opus an decor, attractantibus merito veniat in dubium."—*Scr. Tres*, p. 11.



*venerable bede*]. The usual designation of Bede appears to have been, like many other titles, simply an adjective in the first instance. It would be familiar to the clergy in the headings of homilies from Bede in the Lectionaries, and afterwards in the Breviaries, thus, *Homilia venerabilis Bedæ Presbyteri*. See D'Achery and Mabillon, in *Acta SS. Ord. Ben.*, Maij 26, anno 735, p. 517. The learned Benedictines do not even refer to the legends that professed to account for the title, and Trithemius, who wrote in 1494, says of them "deliramenta hæc facillime confutarem."—*De Scr. Eccl.*, p. 66, in Fabricii *Biblioth. Eccl.*, Hamb., 1718. In the *Legenda Aurea*, Nuremb. 1496, Leg. clxxvi, §B, followed by the *Nova Legenda Angliæ*, Lond., 1516, xxxv., xxxvi, Oxf. ed. (1901), I, 111, two reasons are given for the title:—(1) Once when Bede had become blind and was passing through a valley full of stones, he was told, in derision, that a large congregation was waiting to hear him preach. Then he preached fervently, and when he concluded with "per omnia sæcula sæculorum" the stones cried out "Amen, venerabilis pater"; (2) A certain clerk, wishing to write an epitaph on him, began with the words, "Hac sunt in fossa," but could think of nothing but "Bedæ sancti ossa" to finish the verse with. Coming to the tomb, after a sleepless night spent in trying to think of words that would scan better, he found that Angel hands had inscribed "Bedæ venerabilis ossa." There is a third story to the effect that the title was decreed to him in Rome, which city he certainly never visited, for his acuteness in assigning a new interpretation to the initial letters over an iron gate, S.P.Q.R., "Stultus Populus Quærit Romam," with reference to the Goths swarming to Rome, and that on his return he died and was buried at Genoa.—Baring Gould, *Lives of the Saints*, May 27. It is stated in the *Legenda Aurea* that the bones of Bede were honoured with due devotion at Genoa (ianua). This statement is quoted in the *Legenda Angliæ*, but in order to be corrected by a *verius tamen creditur*, that they were with St. Cuthbert's body in his shrine.

*poscente Richardo*, etc.]. Concerning this Richard, see *Rolls*, Intr., lviii, and p. 597.

*lapide sub marmoreo*]. There is a blue marble grave-slab, much scaled, but showing traces of brasses, still lying at the west end of the present tomb of Bede.

*the discription*, etc.]. The writer is probably referring to Symeon's *Hist. of Ch. of Durham*, lib. III, cap. vii (Rud's ed., p. 158), where we are told how Elfred the presbyter brought the bones of Bede from Jarrow to Durham, secretly, as would appear. But when asked by his intimate friends where Bede's bones were, he would say "Nemo me certius novit," and that they were in the same chest with the body of St. Cuthbert. Symeon goes on to refer to the old English poem on Durham and the relics there, in which, after mentioning Cuthbert's and other famous relics, the writer says, "Is ðerinne mid heom & Æðelwold biscop | & breoma bocera Beda & Boisil abbot | —Symeon, Surtees ed., I, 153. Lastly he mentions their having been found in a linen bag with the uncorrupt body, but separate from other relics, not long before his time (c. 1060—c. 1130).

*in a golden Coffin*, H. 45]. "the coffin," *i.e.* St. Cuthbert's, is the right reading. The Hunter MS. refers to Bishop Pudsey's "Fereter" mentioned above. That shrine, as we learn from the inscription just above, was removed from "nigh St. Cuthbert shryne" into the Galilee in 1370.

*ye alter of St. Beede*]. At the recess corresponding to that where the Altar of Our Lady of Pity stood, there is a place for a good-sized locker. Billings, Pl. xxxvi.

*ye same place where his shrine was before exalted*]. The spot is marked by the large plain tomb made when the shrine was defaced in 1542. In 1830 the tomb was examined down to the pavement level. In 1831, on St. Bede's day (May 27), a more thorough examination was made, and many of the bones of a human skeleton were found, three feet below the floor, arranged in their places, so far as they went, in a coffin of full size, traces of which remained. The legendary inscription, "Hac sunt in fossa Bedæ venerabilis ossa," was soon afterwards cut upon the upper slab.—Raine, *Br. Acc.*, 79; *St. Cuthb.*, 178. The present tomb may be regarded as the tribute of the sixteenth and nineteenth centuries to the memory of Bede as a man of letters. Writing about "The reverend Bede," Camden says, "And that I may incidently note that which I have heard: Not many yeeres since a French Bishop returning out of Scotland, comming to the Church of *Durham*, and brought to the shrine of Saint *Cuthbert*, kneeled downe, and after his devotions, offered a Baubie, saying: '*Sancte Cuthberte, si sanctus sis, ora pro me*': But afterward, beeing brought vnto the Tombe of *Beda*, saying likewise his Orisons, offered there a French crowne, with this alteration, '*Sancte Beda, quia sanctus es, ora pro me*.'"—*Remaines*, 1614, p. 249.

*an elegant Epitaph*]. The epitaph written on vellum has long disappeared, but the inscription is printed in Smith's *Bede* (1722), p. 823, where the last line is given as "Hæc sunt in fossa Bedæ Venerabilis Ossa."

*a faire Iron pulpitt*]. There are now no traces either of this pulpit or of the steps.

*a founte for baptising of children*]. See *Scr. Tres*, 147. The privilege extended to the administration of all the Sacraments.

*when ye realme was interdicted*]. The writer is mistaken in this matter, for there had been no interdict since 1208-13. The words of W. de Chambre in *Scr. Tres* are, "Hic" (sc. Tho. Langley) "etiam libertates quasdam a Papa procuravit pro lavacro, quod collocavit in Galilæa in ecclesia Dunelmensi cui virtute prædictæ concessionis omnes excommunicati ad filios baptizandos, cum nullibi per totum filios baptizare liceret, et ad reliquorum omnium sacramentorum administrationem accederent."

*four faire coulored . . . wyndowes*]. There are five windows in all. Perhaps the one at the west end of the north aisle was blocked up, or did not contain coloured glass when the account was written. There is now no coloured glass in any of the Galilee windows except in the tracery-lights of the three windows inserted by Langley in the middle of the west side. These will be noticed in their places.

*et patrie*]. *I.e.* of the Bishopric or land of the Haliwerfolk or folk of the holy man.

*in his blewie habitt apparell*]. Blue glass commonly stood for black in representations of monastic habits, as in the St. Cuthbert window at York. Sometimes purple glass was used in the same way.

*six litle glased lightes*]. These are now all filled with patchwork of old fragments in which no parts of the original subjects can be recognized. In the extreme tops of three of the lights are large stars of many rays, which may be original.

*cuius anima*]. This curious expression, referring to St. Oswald's head, is perhaps unique in this sense. On the skull, see *Archæologia*, LVII, 24.

*holie Kinge Henry*]. Henry VI, who was canonized in popular estimation, and was within a little of being so officially. For his pilgrimage to Durham in 1448, see Appendix II, p. 122.

*Historie of ye monasticall Church*]. The reference may be to *Scriptores Tres*, p. 146; hardly, perhaps, to this present work, p. 44.

*six litle glased towre wyndowes*]. The usual term in the "Description," Appendix I, for the upper lights in Perpendicular windows is *turret* lights. A good deal of the glazing in these six lights has the appearance of being original. In the third from the south is Our Lady, riding on an ass, in a long white robe partly over her head like a veil, and partly wrapped round the child, whose head is covered by a cloth showing the face. She has a plain nimbus and the child a cruciferous one. There is part of the figure of Joseph with a staff, but it is displaced. The background is gone, and the original glazing of the next light also, else we might have the idols falling and the trees bending, according to the legend. In the fifth light from the south is Our Lady standing, with long flowing hair, holding up the child towards a group of about ten nimbed figures of persons gazing on the child. On the ground is something like an empty cradle. In the sixth light are several more persons of both sexes, some nimbed and others not, gazing on the child in the fifth light. In the second light are eight nimbed and white-robed figures walking and eight seated on the ground, and in the first are nine similar figures, with their hands crossed over their breasts; all are gazing in the direction of the Virgin and Child on the ass. There is nothing now to be seen in the least like Herod pursuing. There seems to be nothing in the Golden Legend to account for the gazing figures in four of these six lights, or to the showing of the child to a multitude of persons.

*Alured, Gudred, & Elfride*]. See notes on ch. XXI. The three kings here meant are, probably, Alfred the Great and Guthred, King of Northumbria, who gave to St. Cuthbert all the land between Tyne and Tees, A.D. 894, and Alchfrith, King of Northumbria, who settled the Celtic monks, about A.D. 660, at Ripon, where St. Cuthbert entertained the Angel. *Bæda, Vit. S. Cuthb.*, vii; *Hist. Eccl.*, lib. III, cap. 25. St. Cuthbert appeared in visions to the two former.

*St Bede doth make mention*]. This can apply only to the donation of Alchfrith, for Bede's history ends A.D. 731.

*six litle towre wyndowes*]. All now filled with patchwork ; in the light most to the north is part of a figure of Christ crucified, with some one at the foot of the Cross ; this seems to have belonged to the original glazing.

## XXIII, pp. 51—52.

*ye fermery*]. See ch. XLVI.

*ye priors chaplaine*]. For his duties on these occasions, see Martene, *Mon. Rit.*, V, viii, "De ordine ad visitandos infirmos de vita periclitantes atque ad mortem tendentes," and cap. ix, "De modo adjuvandi infirmi ad mortem." The Offices for the Visitation, Communion, and Extreme Unction of the sick were, as opportunity allowed, supplemented by litanies, prayers, and readings from the Psalms and the Gospels of the Passion. Other duties of the Prior's Chaplain are referred to in the *Rolls* ; see the Index under Prior, chaplain of.

*ye barber was sent for*]. The washing of the body, which, probably, was always done, is not here mentioned, but it seems to have been a part of the barber's office. In some monastic rules it was done by some one of the same rank and standing as the deceased, *e.g.*, in the *Statutes of Lanfranc*, cap. 24, we read, "portetur corpus ad lavandum ab his de quorum ordine fuit ; id est Sacerdos a Sacerdotibus, Diaconus a Diaconis, et sic in reliquis ordinibus, Conversus a Conversis ; infans tamen non ab infantibus, sed a Conversis. Hi vero sunt qui lavare non debent corpus defuncti : Sacerdos Hebdomadarius, et reliqui ministri qui circa altare serviunt, et vasa sacra contrahunt, Hebdomadarii coquinæ, Cellerarii, Refectorarii." Further minute directions follow, concerning the washing and dressing of the body. For other customs, see Martene, *ubi cit.*, cap. x, also *Eccl. Rit.*, III, xi-xv ; and Lanfranc, in *Reyner*, App., part 3, p. 249 ; *Wilkins*, I, 358.

*sockes and bowtes*]. This was always done. The writer of the account of the translation of St. Cuthbert in 1104 says he was found "vestimenta sacerdotalia indutus, in obviam Christi calceamentis suis præparatis."—*Acta SS. Boll.*, Mar. 20, p. 123, sect. 13. Although a Christian significance was given to the *calceamenta*, they are probably derived from the pre-Christian custom "to bind hell-shoon on men, on which they may walk to Valhalla." Cf. *Gisla Saga*, *Orig. Isl.*, ii, 208, and Dasent, *Gisli the Outlaw*, pp. xxiv, 44, 45, cited in Plummer's *Bede*, II, 271.

*ye Dead manes chamber*]. A room in the Infirmary, as stated. The addition in H. 45 is a mistake which has arisen from a confusion between the chamber in the Infirmary and the "Parler" mentioned below. It is not repeated in the printed editions.

*St Andrewes chappell*]. No trace of this chapel is now to be seen. It may have projected eastward from the Infirmary, but no foundations were found when its supposed site was excavated some years ago. For several notices of it, see *Rolls*, Index under Infirmary, chapel of, 259 and later pages. The references before p. 259 belong to the Infirmary without the gates,

*kneys*]. The local pronunciation, riming with "weighs."

*chyldren of thaumery*]. See ch. XLVIII, and *Rolls*, Index under Almetry.

*spalter*]. So H. 45, but "Psalter" in other MSS. and in the editions.

*ye chapter house*]. This was probably the finest Norman Chapter-house in England, 78½ feet long and 35 feet wide, vaulted throughout, with an apsidal east end, and a fine arcade over the wall-bench for the monks. In the centre of the apse, standing on a dais of two steps, was the Bishop's stone chair (ch. XXVI, p. 56). See Greenwell, 40-43; Billings, Pl. lii (in which the three east windows are conjecturally put in); Carter, *Plan*, and his drawings, reproduced in *Durh. and Northumb. Arch. Trans.*, V, plates ii, iii, pp. 31-33; Raine, *Br. Acc.*, 103-108, with view of exterior. The greater part of this fine building was pulled down in 1796, but rebuilt, mainly on the old lines, in 1895. Grancolas, writing on the subject of the Chapter Office, says "Locus ille *Capitulum* appellabatur, quia *Capitulum Regulæ* ibi perlegebatur."—*In Brev. Rom.*, cap. xxxvi. See also *Dict. Chr. Antiq.*, I, 288, and N. E. D. under CHAPTER 4. The application of the term would naturally be extended so as to include the corresponding places connected with churches of secular canons.

*Dergie*]. The *Dirige* or Matins of the Dead, so called from its first antiphon "Dirige Domine Deus meus in conspectu tuo viam meam," whence "Dirge" in its later senses.

*and devotion*]. Perhaps the Prior and Convent remained some time in private devotion after they had said their Dirge.

*ye parler*]. The passage between the Chapter-house and the end of the transept, leading from the cloister to the cemetery, and very commonly found in monastic plans; at Thornton it is closed eastward and seated all round, as if only for watching the dead. The utter or outer Parlour, Locutorium, or Spekehouse, was usually on the western side of the cloister, which could not well have been arranged at Durham owing to the peculiarity of the site, so the above-named passage was thus used, and was doubtless entered by the country-folk and merchants from the east end, while the monks who spoke with them entered from the cloister. The Norman doorway of the Dorter, now the Library, was perhaps the Parlour door before the Galilee was built. There was always an inner parlour for more strictly monastic conversation. We do not know where this was in Durham. Possibly they used the passage leading from the Usher door.

*a chalice of wax*]. As all clerks from bishops downward were buried in the habits and with the *ornamenta* of their orders, so it was usual to place on the breast of a priest a chalice of pewter, earthenware, or wax. This was probably a survival of the strange practice of burying the consecrated elements with the dead, on which see Martene, *Eccl. Rit.*, lib. III, cap. xii, sect. x, xi.

*his blew bedd houlden over his grave*.] Possibly a survival of the practice of laying over the uncoffined body, in place of a stone or wooden covering, a woollen or linen sheet, before casting in the earth.—Martene, *Mon. Rit.*, V, x, sect. 108,

*ye making of his grave*]. "During the excavation (of part of the cemetery of the monks) . . . a few years ago . . . a very great number of skeletons were found ranging closely side by side, buried in coffins made of thin stones set on edge, and all of them without sepulchral memorials, save the grave of Earl Cospatrick, . . . who in his latter years had exchanged his coronet for the cowl of a monk." —Raine, *Br. Acc.*, 48, 68. Earl Cospatrick's supposed coffin and its cover, inscribed ✠ GOSPATRICVS COMES, were found in 1821 (*Rud's Catalogue*, 218*n.*). They are now preserved in the cellarage under the Dormitory, but it seems doubtful whether the coffin belongs to the cover. In the sixteenth century monks were buried in wooden "chests." —*Rolls*, 292*n.*

## XXIV, pp. 52—53.

*a little chalice of silver*]. In the *Historica Narratio* concerning the Translation of St. Cuthbert in 1104, the writer, after mentioning the silver altar and other things found in the coffin, names "calicem paruum quidem, sed materia et opere preciosum"; a cup of onyx fixed on the back of a lion of pure gold. *Acta SS. Boll.*, 20 Mar., 140; Raine, *St. Cuthb.*, 81. For references to silver coffin chalices, see Hope and Fallow in *Archæol. Journal*, XLIII, 138, etc.

## XXV, pp. 53—54.

*Johannes fosser*]. See above, ch. xiv. The eight Priors whose names follow next after Fossor have been mentioned in chapters xiv, xvi, xvii.

*Hugo Whithead*]. Hugh Whitehead, D.D., Oxon., 1513, succeeded to the Priorate in 1524, having been Warden of Durham College in Oxford. Chambre gives him a very high character (*Scr. Tres*, 154). He effected considerable repairs at Bearpark, and built the Prior's Hall, with its appurtenances, at Pitlington; remains of these were to be seen about a century ago. Having been Prior for eighteen years, he surrendered the monastery Dec. 31, 1540, and was appointed Dean in 1541. He probably sympathized with the old learning and forms of worship, for early in the reign of Edward VI he was summoned to appear before the Council in London. His health broke down under the fatigue and anxiety of the journey, and he died in 1548, soon after his arrival in London. He was buried in the Church of the Holy Trinity in the Minories, near the Tower. A. Wood has preserved part of his epitaph, viz., "Here lyeth the body of Hugh Whitehead, the last Prior of Durham, and first Dean thereof, who died at London — — — — and was buried in the Church of the Minories, Anno — — — —." —Willis, *Cathedrals*, I, 252.

*Robert Horne*]. An eager reformer, D.D., Cantab., 1549, Dean of Durham, 1551. He was deprived under Mary in 1553, but restored under Elizabeth in 1559, and in 1561 was consecrated bishop of Winchester. During his exile, he became the head of the English party at Frankfort. For the mischief and sacrilege perpetrated by him at Durham, see chapters xxxiii, xxxv, xxxvi, and for the same at

Winchester, see the full account of him in the *Dictionary of National Biography*. According to Fuller, the pamphleteers of his day "sported with his name, as hard in nature, and crooked in conditions," not noticing "how *Horn* in Scripture importeth *power, preferment, and safety*." They moreover "twitted his person, as dwarfish and deformed," showing their malice "who carp at the case when they cannot find fault with the *Jewel*." He was, it seems, a person of "a sprightly and fruitful wit." He died in Southwark, and was buried in Winchester Cathedral, under a flat marble stone, says Godwin, with this inscription:—"Robertus Horne theologiae doctor eximius, quondam Christi causa exul, deinde Episcopus Winton. pie obiit in Domino Iun. 1, 1580. Episcopatus sui anno 19." Godwin, *Catalogue of the Bishops*, 1601, p. 196.

XXVI, pp. 54—56.

*Bishops of Durhm*]. Notices of the Bishops may be found in Symeon's *Hist. of the Church of Durham* and in the continuation, in *Scriptores Tres*, in our Appendix, No. IV, p. 139, and in the works of the mediæval chroniclers. In English we have Godwin's *Catalogue* (also in Latin), the tract on the Origin and Succession of the Bishops of Durham, printed by Allan in 1779 from *Durh. Cath. MS.* c. iv, 14 (1603), and the accounts of them in Browne Willis, Hutchinson, and Surtees; see also the short but serviceable notes in Murray's *Handbook to Durham Cathedral*.

*Eadmundus . . . under one stone*]. Not now to be found, nor is it shown in Browne Willis's plan (1727). A Durham Calendar has "ij nonas Junij. Translacio ep'or. dunelm. Edmu'di & Edredi."—*Harl. MS.* 1804. Prior Melsonby was buried in the same grave. See note below, on ch. XXXIV.

*Walcherus . . . under one stone*]. A long narrow grave-cover, inscribed, ✠ALDVINVS (et) WALCHERVVS EPISCOPI. In a Durham Calendar (*Harl.* 4664) we find "ij nonas Marcij. Translatio Walcheri, Will'i, & turgoti Ep'or. Dunelm. & fr(atrum)," and in another (*Harl.* 1804) "Non. Marcii, translacio ep'or. dunelm. Alduni Walcheri Will'mi et turgoti ep'i Scottorum." The same entry occurs under v Non. Mar. See Obituary in *Liber Vitæ*, 141. This translation of the bodies of certain bishops and their brethren was a removal from their former place of burial to the present Chapter-house, and it would be then that in two instances two bodies were placed in one grave. The remaining grave-covers up to and including that of William de St. Barbara are uniform in character, and were probably all made and inscribed soon after the completion of the Chapter-house.

*Short read*, etc.]. The war-cry of the mob at the murder of Walcher at Gateshead in 1080: "Schort red god red, slea ye the bischop" (Wendover, *Flores Hist.*, ed. 1841, II, 17).

*Will'm's ep'us*]. The stone is not marked in Willis's plan (1727), nor is it now to be found.

*with Malcome kinge of Scotts*]. Had Malcolm been present, so memorable an event would, one might think, never have been left unrecorded by Symeon, who says in his *History of the Church of Durham* that the

bishop, Turgot, and the brethren placed the first stones in the foundation Aug. 11, 1093, having begun to dig the foundations on Friday, July 29th, which, by the way, they seem not to have regarded as an "unlucky day." The Continuator and other authorities, however, represent Malcolm, Bishop William, and Prior Turgot, as laying the three first foundation stones. See *Symeon*, ed. Bedford, p. 236, and Surtees ed., Vol. I, xxvii, 103; Rolls ed., II, 220; Freeman, *William Rufus*, II, 11n. It seems on the whole most likely that not only King Malcolm but the Earl of Northumberland and all the magnates of the North were present, Symeon not caring to mention any but ecclesiastics. And although Malcolm had been a persecutor of the Church of St. Cuthbert, there may have been peace just at this time.

*Ranulphus*]. This and the two following stones lie side by side over the stone coffins, are quite uniform, and are inscribed respectively, ✠ RANNVLVS · EPISCOPVS : , ✠ GAVFRIDUS : EPI (the rest perished), and WILLS : EPISCOPVS : SECVNDVS : For an account of an examination of the graves see *Archæologia*, XLV, 385—404, or *Durham and Northumb. Arch. Trans.*, II, 235—270 and plates.

*Hugo de Puteaco*]. On a large piece and a small fragment of a thick blue marble slab are an initial cross, parts of two letters, and O : EPS. The slab is shown entire in Willis's plan, and was no doubt broken up when the Chapter-house was demolished in 1796.

*King Steph. was his vncle*]. Stephen addresses him as "nepoti meo" in a charter, *Scr. Tres*, App. No. xxvii; and in another charter (No. xxxii) Henry II, who was a nephew of Stephen, describes the bishop as "cognatus meus." But how the relationships came about does not appear to be known.

*Philippus*]. Willis marks this stone in his plan, but as both it and the last one came in the line of the wall made in 1796, they were destroyed, together with the graves, in digging the foundations at that time. This bishop was buried by laymen in unconsecrated ground outside the bounds of the church (*Scr. Tres*, 26), but perhaps his body may afterwards have been removed to the Chapter-house.

*Richardus de marisco*]. Also shown by Willis, but destroyed with the last two.

*Nicholaus de farnham*]. A long blue grave-cover indicated by Willis still bears the words ✠ NICHOLAUS : DE : FARNAM EPI. It is said in ch. xxxiv, p. 73, that Prior Melsonby, who was elected bishop by the monks but not consecrated, and Bishop Farnham, lie under one stone in the Chapter-house.

*Walterus de kirkham*]. A long freestone cover similar to the earliest ones, indicated by Willis, bears the words ✠ WALTERUS : DE : KIRKHEM EP. The bishop died at Howden on the eve of St. Laurence, A.D. 1260, and was buried at Durham on the octave (*Scr. Tres*, 44). The viscera were interred at Howden, where there is a grave-cover of Frosterley marble, now lying loose and broken in the church, with a raised cross and this inscription:—H' REQVI(escvnt v)ICERA WALT'I KIRKHA' : QVO'DA' : DUNELMIE'S 'EP'I : ORA (the rest defaced).



*Robertus Stichell*]. Willis places a number on his plan with the reference "Bps Robt de Insula & Robt Stickull." There is a blue marble slab, large enough to cover two graves, in a broken and defaced condition, on which may still be seen, .OB'T' DE : I'SUL. ——— IKHYL. The body of Robert de Insula may have been at first laid in the part of the Chapter-house below the step, but afterwards removed to the higher level immediately before the Bishop's seat. Bishop Stichell died on his way home from the Council of Lyons, in 1274, at Arbpellis (l'Arbresle, dep. Rhône), and was buried at the abbey of Savigny, but his heart was brought to Durham.—*Scr. Tres*, 55.

*Robertus de Insula*]. See the last note.

*Richardus de Kellow*]. Both these marble stones are indicated in Willis's plan and shown in Carter's with matrices of brasses on them. They had been removed when the site of the east end of the Chapter-house was examined in 1874. A portion of a slab, which may be that of Kellow, is now lying in the undercroft.—See *Proc. Soc. Ant.*, Jan. 16, 1890.

*king Malcolme caused, etc.*]. In the tract *De injusta vexatione* (Bedford's Symeon, p. 374) it is stated that on Sept. 11th, 1092, Bishop William destroyed the old church which Ealdhun had built, and, with Prior Turgot and King Malcolm, laid the foundation stones of the new church on August 11th, 1093. See note above, p. 240. Notwithstanding the silence of Symeon, Freeman thought that Malcolm was present, and that his presence had a great political significance, indicating that although the king of Scotland had been driven back by William Rufus in 1091, friendly relations had now become established.

*one Egelwyn, etc.*]. Bishop Egelwin or Æthelwyn died in 1071; William of St. Carilef was bishop 1081–1086, according to all writers, whether Scottish or other.

*lyves of quene Margaret, etc.*]. The Latin life of St. Margaret in *Nova Legenda Angliæ* and elsewhere has been attributed to Turgot, but no writings by him "in the Scottishe tongue" are now known.

*This Turgotus*]. See above, pp. 67, 72.

*amonges the rest of ye Bushops*]. His long narrow grave-cover of freestone is indicated on Willis's plan, and the inscription ✠ TVRGOTVS EPISCO . . . can just be made out. There is yet another very interesting grave-cover in the Chapter-house, not noticed in *Rites*, nor indicated in Willis's plan, namely that of Robert de Graystanes the chronicler, who was elected, consecrated, and installed as bishop of Durham, but was obliged by pope and king to retire in favour of Richard de Bury in 1333. There are entries relating to this business in *Rolls*, 521, 522, 525. His episcopal seal is shown in Surtees's History, Vol. I, Plates of Seals, Pl. iii, No. 1. He died shortly after, and was buried with the other bishops in the Chapter-house, where the following inscription may be seen in letters filled up with lead, on a long narrow stone (De Graystane) NATVS : IACET : HIC : ROBERTVS : HVMATVS LEGIBVS ARMATVS ROGO : SIT SANCTIS : SOCIATVS AMEN. The two first words are gone, but are here taken from Willis's *Cathedrals*, I, 241. Prior Melsonby, who had been elected to the bishopric,

but against whom sixteen exceptions were raised by Henry III, so that his election was quashed, was also buried in the Chapter-house, and, as it happened, in the grave of Bishops Eadmund and Eadred ("Etheldredus" in *Scr. Tres*). Miraculous visions are related in connexion with his death and burial.—*Scr. Tres*, pp. 38—41, and lxxii.

*seat of stone*]. This seat is well shown by Carter in Pl. xi, and in his drawing (*Durham and Northumb. Arch. Trans.*, V, Pl. ii). It was destroyed in 1796, but the arms and other portions found in 1895 have been worked into a new chair made after Carter's plate. During the nineteenth century, a common wooden chair served at the installation of bishops, who, as the honorary heads of the Chapter, are placed in the Chapter-house seat as well as in the throne. The reconstructed stone chair was used for the first time at the enthronement of Bishop Moule in 1901. The risers of the wall-benches still remain in the apse and sides of the Chapter-house. Carter's drawing shows them as they are now, but they have probably been completed by oak seats for the monks originally, as well as footboards "for warmeness" (*Cf.* pp. 62, 79). Billings, in his "restored view," shows stone seats, which must be only conjectural, for Carter's earlier drawing shows nothing of the kind.

*a prisonne*]. For the plan, see Billings, Pl. v. For the round-headed doorway that led into it from the Chapter-house, see *Durham and Northumb. Arch. Trans.*, V, pl. iii. On the wall facing the Chapter-house are traces of a mural painting representing Our Lord in glory, as the Judge of all men. In the south wall of the easternmost of the two inner chambers is a hatch for passing food through, and in the innermost of these, which has had between it and the last-mentioned chamber a strong door with a bolt outside, is a latrine.

*a faire glasse wyndowe*]. Now filled with modern tracery and plain glazing. For the other Jesse window, see p. 42.

#### XXVII, p. 57.

*brought to ye abbei church*]. For example, Eadmund was brought from Gloucester, Walcher from Gateshead, Carilef from Windsor, Pudsey from Howden, Philip of Poitou from some unconsecrated place outside the precincts of the Cathedral, De Marisco from Peterborough, Farnham from Stockton, Kirkham from Howden, Stichil's heart from l'Arbresle (Arbipellis), De Insula from Bishop Middleham, Beck from Eltham, Kellawe from Bishop Middleham, Beaumont from Brantingham, Bury from Auckland, Hatfield from Alford near London. After this time none of the bishops who died away from Durham were brought to the Abbey until Pilkington, having been buried at Auckland in 1575, was reburied at Durham. Bishop James was buried near the grave of Pilkington at the west end of the choir in 1617, since which date no bishop has been buried in the cathedral church except Van Mildert.

*ye Customable burying of ye Bushopes*]. On the burial of ecclesiastics see Martene, *Eccl. Rit.*, III, xii, Sect. viii—xii; *Mon. Rit.*, V, x—xiii.

*bhannell*]. The fanon or maniple.

*vestm<sup>t</sup>*]. Here used in the narrower sense for the chasuble.

*Crutch*]. A variety of *crotch* or *croche* or *croce*, a pastoral staff or crosier.—

See N. E. D. s.v. CROSIER.

*a little chalice*]. See above, notes on XXIII, XXIV.

*ye horsres, charette*, etc.]. These are mentioned in the accounts of the perquisites received by the church at the burials of Bishop William of St. Carilef and of several of his successors. See the earlier pages in *Wills and Inventories* (Surtees Soc.), Part I. Together with the horses and bier, the Church of Durham received either the whole or a great part of the bishops' *capellæ*, by which term was meant the sets of vestments and other ornaments that they carried about with them, including all the articles necessary for the pontifical offices; "all there furniture belonging therto" (c. xxviii). Raine gives a list of the articles acquired by the Convent at the death of each bishop from Carilef in 1095 to Langley in 1437. *Brief Acc.*, 145, from a roll compiled by Prior Wessington. *Rolls*, Index under Baudekyns, Char' d'ni Ep'i.

*ye historie of ye church of Durisme at large*]. Perhaps the same as *Acts of the Bishops*; see above, p. 228, and just below in ch. xxviii. But the *Scriptores Tres* may possibly be the work referred to in all these cases. Here cf. *Scr. Tres*, p. 142, and *Durham Wills and Inventories*, I, 1—5, etc.

#### XXVIII, pp. 58—59.

*Anthony Beeke*]. As to the bishops, see above, p. 240n.

*in a faire Marble Tombe*]. There is now only a plain floor-slab of blue marble on which is a small brass plate with the following lines:—  
 "Presul magnanimus Antonius hic jacet imus | Jerusalem strenuus  
 Patriarcha fuit quod opimus | Annis vicens regnabat sex et j plenis |  
 Mille trecentenis Christo moritur quoque denis | Restauratum a  
 Roberto Drummond Willoughby de Eresby 1834" |. The epitaph has been taken from Browne Willis, *Cathedrals*, Vol. I, p. 239. The tomb was before the one altar of St. Aidan and St. Helen (not "2 alters"), see p. 2.

*ye wall beinge broken*]. See above, p. 194n.

*Raphe Lord Neville*]. The writer is mistaken here. It was Ralph, the grandson of the hero of Neville's Cross, that was called Daw Raby, and was first Earl of Westmoreland. The earlier Ralph Lord Neville and Alice de Audley his wife were originally buried in the nave before the Jesus Altar. The former died in 1367, and the latter in 1374. Their bodies were removed to the site of the Neville chantry, where the eastern of the two Neville tombs now is, in 1416, by licence from Bishop Langley (*Scr. Tres*, App. No. clxxxi, p. ccvi). Their tomb has been a very fine one, but has been denuded of almost all its ornamentation and of its inscription. The alabaster effigy of Lord Ralph is reduced to a headless and otherwise mutilated trunk; that of the Lady Alice is tolerably perfect. A Durham Calendar contains this entry:—"vii Id. Aug. Ob . . . Radulphus de Nevell et Alic. vxor eius."—Harl. MS. 1804. The tomb of Lord John and of Matilda Percy, his former wife, under the next arch to the west, is in

much better condition, and has niches with "weepers" all round, together with many shields bearing the saltire of Neville and the lion rampant of Percy. The effigies, however, are both reduced to something like great boulders. There is no indication of any inscription having been included in the design. Both tombs are shown in Carter, Pl. v, that of Ralph, on larger scale, in Pl. vi, and that of John, in Billings, Pl. xlviii.

*Lodowicus Bellomonte*]. See above, pp. 14, 206.

*Ricardus de Berye*]. Above, pp. 2, 194.

*Thom's Hatfeilde*]. Above, pp. 19, 210.

*Wallerus Schirley*]. Above, pp. 18, 209.

*Thom's Langley*]. Above, pp. 44, 230.

*Robertus Neivell*]. Above, pp. 40, 225.

*Cuthbertus Tunstall*]. "In his Will, proved Jan. 30, 1559-60, he order'd to be buried before the Crucifix, or Rood Loft, of *Durham* Cathedral, if he died in his Diocese; or, if he died in *London*, in *St. Paul's* Cathedral, where he had been Bishop, near *Thomas Linacre*." He was, however, buried in Lambeth Parish Church with this epitaph:—  
"Anglia Cuthbertum Tonstallum moesta requirit | Cujus summa  
domi Laus erat atque foris | Rhetor Arithmeticus Juris Consultus &  
aequi | Legatusque fuit, denique Presul erat | Annorum satur &  
magnorum plenus Honorum | Vertitur in Cineres Aureus iste senex | .  
Vixit annos lxxxv, Obiit 18 Nov. MCCCCCLIX."—Browne Willis,  
*Cathedrals*, I, 245.

#### XXIX, pp. 59-60.

*ye centrie garth*]. It will readily be perceived that "centrie" is a contracted form of "cemetery." Cos., H. 44, C., L., and Dav., have "Centory"; Hunter's editions have "Centrey," "Centery," and "Centry"; Sanderson has "Centry"; H. 45 has "Sanctuary"; and Roll, above, pp. 52, 53, "Sentuarie," and "Sentory." The Centry Garth is now wholly effaced as a place of burial. See below, in this same chapter.

*a vaulte all sett*, etc.]. There is a similar and probably later vault, now closed, in the cemetery on the north side of the church; see the next note.

*a Charnell house to cast dead mens bones in*]. It was the usual practice, when bones were disinterred in making new graves, to put them aside in some sort of a charnel or bone-house, and not to return them to the earth as is commonly done now, or to stow them under the floors of pews, as was often done from the seventeenth to the nineteenth century. One of the most famous charnels was on the north side of Old St. Paul's. "This yere (1548) was put downe the chappell with the charnell howse in Powlles church yerde . . . and a iiij. or v. C. lode of bones carred in to the felde and burryd there."—*Chron. Grey Friars* (Camd. Soc., LIII, 1852), 57. The crypt under the chapter-house at Ripon Minster was used as a charnel, known far and wide as "Ripon Bone-house." The bones were removed and buried in 1865.—*Walbran's Guide*, 1874, p. 74 (wood-cut illustration). In the present cemetery on the north side

of Durham Cathedral is a large charnel vault wholly below the surface, marked by a long stone inscribed with the word VAULT. It was discovered 2nd February, 1831, and is described in Raine's *Brief Account*, p. 127. It occupies the same situation as the charnel vault at Worcester, over which was the charnel chapel, served by a little college of six chaplains.—Prof. Willis, in *Arch. Journal*, XX, 259. There was a chapel at Evesham known as the *carnerium* or charnel-house.—*Liber Evesham*, H. Bradshaw Soc., p. 161. The charnel house at Abingdon was pulled down at the Dissolution.—*Accounts*, Camd. Soc., 167. The crypts so often found under the east ends of chancels and aisles in parish churches, as at Grantham, Northborough, Sandwich St. Peter, Hatfield (Yorks.), etc., were used for the same purpose. See further in Bloxam, *Gothic Architecture*, 11th edition, 1882, Vol. II, pp. 185—196.

*Mr Rackett*]. John Rackett and Lionel Elmeden appear among the Lord Prior's gentlemen in 1510, *infra*, App. V, p. 144.

*ye pictur . . . all in Brasse*]. Brasses on tombs outside churches were not usual, but the writer seems to have had a clear recollection of this tomb, as well as of the others which were defaced in the sixteenth century.

*a washinge howse*]. There is an old building now on the east side of the garth, and it may possibly have been Dean Whittingham's laundry.

XXX, pp. 60—62.

*Holy Water stones*]. See above, ch. XIX.

*taken awate*]. No remains of them are now known to exist.

*a conveiance . . . as thei had*, etc.]. Holy-water stones sometimes had drains for emptying, but not often.

*Lambes shop ye black smyth*]. Robert Lambe made a crook, etc., for the organ, and did other smith's work for the Chapter in 1593.—*Rolls*, 738.

*now to be sene*]. Probably employed as the base on which Lambe's anvil was fixed.

*Mrs Whittingham*]. See note on ch. xv, p. 216. She bequeathed her house in the North Bailey, "with the lyttle house upon the wall," and her lands near Orleans to her son Timothy. Her houses in Kingsgate, near the Bow Church, to her son Daniel. Her armour and warlike furniture to her sons and grandson; also Foxe's *Acts and Monuments* and her great French Bible to other relatives. Her husband's will, and copious extracts from her own, are printed in *Durham Wills and Inventories*, II, 14—19. Both are exceedingly interesting.

*ye Abbey yard wher now they are*]. There are many early grave-covers lying in the churchyard on the north side of the Cathedral and in the cellarage under the Dorter at the present time. It may here be noted that the Cathedral Church of Durham has usually been called "The Abbey" by Durham people, but the term is now obsolescent except at the Grammar school, where the Cathedral is never called anything else. The influences that destroy old traditions elsewhere do not as yet greatly affect the boys in this matter.

*Ambrose Myers*]. Some one of this name gave to the Chapter Library, 1st January, 1665, a copy of Walton's Polyglot, ed. 1657, in 6 vols. fo.

## XXXI, pp. 62—63.

*A Song School in the Centory Garth*]. The earlier Song-school. For a later arrangement, see above, ch. XI, and at the end of this chapter.

*betwixt two pillers*]. I.e. buttresses, or corner turrets. The building probably ran north and south.

*the children of thalmarie*]. See ch. XLVIII.

*ye place where ye mr did sitt*]. This place seems to have been very much like later and modern schoolmasters' desks. Mr. John Brimley was the last of the masters of the old time. See ch. XXII, p. 43, and note, p. 231.

*ye priors gentlemen*]. The upper servants or attendants in the Lord Prior's household. At Ely they had liveries of "depgrene" and "litgrene."—Stewart, *Ely Cathedral*, 237. At Durham there was no fixed colour; we find mention of green and motley, green ray, blue and green, blue mixture, and red mixture.—*Rolls*, 598, 617, 632, 636.

*one cannot tell almost*]. The effacement of the old Song School has been completed by the refacing of the wall against which it stood.

## XXXII, pp. 63—68.

*The xiijo . . . of ye Callandes*, etc.]. St. Cuthbert died 13 Kal. Apr. (20 Mar.), 687. The old editions all wrongly say "the 20. of the Calends of March."

*lyeth waike*]. Lithe or supple. See N. E. D., under *Leathwick*.

*in a fereture light*]. Bede's words are "in levi arca," "levi in theca," meaning apparently the wooden coffin still existing in great part, as distinguished from the stone coffin in which the body was laid at first. See *Metrical Life*, 3884, note. The wooden coffin was covered with carvings of saints and angels, with their names in Roman and Runic characters. See *Catalogue of Sculptured Stones*, etc., Durham, 1899, pp. 133—156 and Plates 1—13.

*said to be descended*]. Here the writer is following the fabulous Irish legend.

*brought up in the Abbey of Mailros*]. So according to Bede and the more trustworthy authorities, as Symeon, who, in the main, are followed in this chapter.

*abbott Eadrede*]. Eadred, abbot of Carlisle, who was summoned by Eardulph, bishop of Lindisfarne, that they might consult on this matter.—Symeon's *Hist. Eccl. Dunelm.*, cap. xxi (lib. II, cap. vi).

*men of ye shire*]. The Haliwerfolc or holy man's people. The wanderings of the Corsaint or holy body are described in the *Metrical Life* and in the earlier accounts referred to in the Surtees Society's edition thereof.

*turned into bloode*]. It has been suggested that the water may have been coloured by the red earth of the east of Cumberland.

*ye booke of ye Holie Evangelistes*]. This book is supposed to be still in existence in the British Museum Library, to be identical, in fact, with the "Lindisfarne Gospels," thus described in the second volume of the Palæographical Society's facsimiles, Pl. iii :—"Cotton MS. Nero D. iv. About A.D. 700. The Four Gospels, in Latin, of St. Jerome's version, with Prefaces, Eusebian Canons, etc.; and with an interlinear English gloss. Written at Lindisfarne, in honour of St. Cuthbert, Bishop of Lindisfarne, who died A.D. 687. Quarto; 258 leaves, of  $13\frac{1}{2} \times 9\frac{7}{8}$  inches, in double column of 24 lines, stout well-dressed vellum. A note at the end, in characters of the tenth century, by Aldred, the glossator, states that the MS. was written by Eadfrith, Bishop of Lindisfarne (A.D. 698-721); that the ornamentation was added by Ethilwald, Bishop of Lindisfarne (A.D. 724-740); that Bilfrith the Anchorite worked the jewelled covers; and that Aldred the Priest added the gloss." It has been shown by Mr. Edmund Bishop that this MS. has been copied from a Neapolitan MS., which was brought to England by a missionary from Rome, and that thus the Lindisfarne draughtsman would have the Byzantine drawings which have evidently served as his models. Facsimiles of the writing, and of some of the most elaborately ornamented pages, will be found in Plates 3-6 and 22. Detailed accounts are given by Sir E. Maunde Thompson in *Bibliographica*, 1894, Vol. I, pp. 132-8, Pl. iv, and *English Illuminated MSS.*, 1895, pp. 4-10, Pl. i, and by Westwood in *Miniatures and Ornaments*, Lond., 1868, p. 33, Pl. xii, xiii. See also the Prolegomena to the fourth volume in the Surtees Society's *Lindisfarne Gospels*, and authorities there cited. It is quite possible that it remained at Lindisfarne until the flight of the monks, c. 878, went about with them in their wanderings, was lost in the sea and recovered, and came to Durham with the monks in 995. Symeon, whose history ends in 1096, mentions that the book on which Eadfrith, Ethilwald, and Bilfrith had laboured was kept in Durham up to his time, and believed to be that which was lost in the sea about 200 years before. When Lindisfarne was re-established about 1095, the book apparently went to its old home, and there remained till the Dissolution. In the yearly inventories of the monks of Lindisfarne Priory an entry supposed to refer to it regularly occurs, viz., "Liber Beati Cuthberti qui demersus erat in mare." In 1623 it was in the hands of Mr. Robert Bowyer, clerk to the House of Commons, who disposed of it to Sir Robert Cotton. From him it passed to the British Museum with the rest of his MSS. Dr. Raine rightly considered that the book by its appearance abundantly confirmed the tradition of its immersion, and completely disproved Symeon's assertion that it was uninjured (*St. Cuthb.*, 47). But he and Symeon looked at it with different eyes. Sir F. Madden believed the stains on the vellum to have been occasioned by sea water (*Lindisf. Gosp.*, Surt. ed., IV, Pref. xxviii.). There can be no doubt whatever that water has got in between the leaves, in some cases forming map-like stains where it has crept in the furthest, but as the edges have been cropped off in binding, they no longer afford any evidence. The edges of the leaves of a vellum book would at once swell when immersed in water,

in such a way that very little wet would get in if the book were well clasped. The present binding, studded with jewels and gold, was provided by Bishop Maltby at a cost of £75.

*much more bewtifull than it was before*]. This is a later touch. Symeon says nothing more than that it was no worse; "in quo nullum omnino, ut diximus, per aquam lesionis signum monstratur."—*Hist. Eccl. Dunelm.*, II, xii (xxvii).

*a read horse*]. Redd, p. 70, i.e., reddish brown. We find in the *Rolls* "pultra rosea," 199; "staggr rubius cortal," 399; "equus sor," 235; "allec rub.," "allec sor." (red herrings), frequently. And so we speak of "red hair."

*from Sacte Cuthbtes daie . . . bodie of Sacte Cuthb.*]. This passage is found only in the Roll, and it seems to be unintelligible.

*Warde Lawe*]. Probably one of the hills immediately to the east of Durham, not Warden Law near Houghton-le-Spring.

*a woman lacking her kowe*]. This is the first appearance of the legend of the Dun Cow; see again below, pp. 71, 74, 249, 254; *Metr. Life*, Intr. x. The legend is told more fully in ch. xxxiv, where also the sculpture is mentioned.

*a great Rush of thornes*]. "Rush" is a Northern term for a natural or self-sown thicket. See Halliwell, and Atkinson's *Cleveland Glossary*.

*chappell of wandes*]. Constructed of wattles or hurdles. See Adamnan's *Life of St. Columba*, Oxf. edition, p. 72n. This had been quite a usual method of constructing temporary churches, the remote predecessors of the modern "iron churches."

*White Kirke so called*]. There is some confusion about the various churches. The concluding sentence of Symeon's lib. iii, cap. 2, reads as if the White Church had been a different building from Aldhune's, and so Hegge understood it, though it is patent of a construction making the "alba æcclesia" and the "major æcclesia" to be the same. *Rites* here speaks of the "white kirke" as distinct from the "great kirke," sc. of Aldhune, but in Cos. MS. (ch. xxxiv) of the "white Chapell" as "a part of the great church" of Aldhune. Reginald speaks of Aldhune's church with two towers as "Alba ecclesia" (*Reg. Dunelm.*, cap. xvi). The white church was perhaps a small whitewashed stone building, more substantial than the "wanded kirk," attached in some way, while it stood, to the "mickle kirk," and in that sense "a part of" it; see p. 72.

*ye more kyrke or gret kirke*]. An example of the old sense of *more* meaning *greater*, comparative of *great*, surviving in place-names, as Much Wenlock, More Monkton. So Shakspeare in *K. John*, ii, 1, 34, "To make a more requital to your love."

*iijð yeris after*]. This mistake is repeated in MSS. *Cos.* and *H.* 44, as well as in all the editions after that of Davies, which says "thirty." MS. *L.* says "23 yeares and more"; *C.*, "almost twenty-nine yeares." In point of fact, Aldhune came to Durham in 995, and died in 1018.

*Mxxijð yeris paste*]. This is unintelligible. The other MSS. and the editions previous to 1842 give the right date, namely 1093.



*Busshippe Will'm and Priour Turgott*]. Here the writer follows Symeon in saying nothing about King Malcolm ; see above, pp. 240, 242.

*ye old church buylt by Aldunus*]. "Of that church," says Greenwell (*Durh. Cath.*, 14), "I do not know that a single stone remains visible to the eye, though there are, no doubt, thousands of the stones belonging to it enclosed within these walls."

*buylded & finished*]. Only so far as the eastern end of the nave.

*ye White church*]. Aldhune's "mickle kirk" is here meant. See note a little above, p. 249. It is likely enough that the little temporary church and Aldhune's great church both went by the same name.

*ye fereture*]. See ch. II.

*ye booke . . . wch was lost in ye sea*]. The writer is here mixing up two totally distinct books, the large text of the Four Gospels referred to above, p. 248, and the small copy of St. John's Gospel which was found in the coffin of St. Cuthbert in 1104, was kept at Durham until the Dissolution, and is now at Stonyhurst, after having passed through various hands. Its size is only about  $5\frac{3}{8}$  by  $3\frac{3}{8}$  inches, and it is supposed to have been St. Cuthbert's *vade-mecum*, carried in a satchel slung round his neck. In the account of the Translation in *Acta SS. Boll.*, Mar. 20, p. 142, cap. iii, it is said that Bishop Flambard, while preaching, held it up for the people to see, and that meanwhile an attendant stole a thread out of the satchel-cord and hid it in his shoe. Being then seized by severe pain in his leg, he restored the thread, and was at once cured. An interesting account of this little book and its three red leather satchels is given by Reginald, who tells us how Bishop Pudsey hung it round the neck of Archbishop (afterwards Saint) William of York, who examined its pages, and put it round the necks of his friends.—*Reg. Dunelm.*, cap. xci. A good idea of it may be gathered from the Palæographic Society's Vol. II, Pl. 17, and description, as follows : "The Gospel of St. John, in Latin, of St. Jerome's version. Vellum, measuring  $5\frac{3}{8} \times 3\frac{3}{8}$  ins. ; ninety leaves, of twenty lines in a page ; written, probably on the Continent, in the seventh century. On the fly-leaf at the beginning, the following note, in a hand of about 1300, records the tradition that the MS. was found in the tomb of St. Cuthbert, who died A.D. 687 :—'Evangelium Johannis quod inuentum fuerat ad capud 'beati patris nostri Cuthberti in sepulcro jacens Anno Translacionis 'ipsius' [1104]. This note is copied from one of rather older date, which was written at the head of the Gospel, but afterwards erased. In the lining of the binding is a fragment of a plea roll of the Prior of Durham, bearing a date of 1264. The MS. was long in possession of the Earls of Lichfield. It passed in 1769 to the Anglican College of Jesuits at Liege, whence it was again brought to England, and it now forms part of the library of Stonyhurst College." The writing is in small and beautiful uncial characters. There is no ornamentation.

*thorough his Revelac'on*]. The historical narrative contained in this chapter is based mainly on Bede and Symeon, and it may be compared with the English *Metrical Life of St. Cuthbert*.

## XXXIII, pp. 68—69.

*a faire tounge of stone*]. This tomb seems to have been in the same relation to the present church as the little White Church had been to the Mickle White Church of Aldhune. In Cosin's MS. (ch. xxxv) it is said to have been made by Bishop William of St. Carilef. We have no earlier notices of it than these in *Rites*. In 1896 a careful search was made in the cloister-garth for its substructure or other remains, but nothing was found. It appears to have stood on the spot where the shrine had stood in Aldhune's church. See the inscription below, p. 141, concerning Bishop Ralph Flambard.

*a memorie and speciall monumt*]. The writer of this version of the account seems from this passage and from the beginning of the chapter as it stands in the Roll, without the gloss from H. 45, to have thought that the monument stood on the site of the wattled church. The Cosin MS. (ch. xxxv) does not bring this out. It may or may not have been the case.

*a Registr house*]. Frequently mentioned below. This was the Registry of the monastery. The Bishop's diocesan and palatinate Registry was a distinct building provided by Bishop Langley (*Durham Wills and Inventories*, I, 88). It was constructed between the north porch and the N.W. tower, and is shown by Carter in Pl. iv.

*certaine commissioners*]. The commission here referred to was a later one, designed to be supplementary to that under Henry VIII, which dealt with St. Cuthbert's shrine.

*Doctour Harvy and Doctour Whitby*]. These commissioners appear to be otherwise unknown to fame. Their lives are not given in the *Dictionary of National Biography*.

*Corpus Christi Shrine*]. See ch. LVI.

*Doctour Horne*]. See above, on ch. xxv, p. 239.

## XXXIV, pp. 69—74.

*note by Dr. Hunter*]. The dates in this chapter are correctly noted, by Dr. Hunter, as is supposed, in the margin of MS. Cosin.

*bough church*]. It has been imagined that the church of St. Mary in the North Bailey stands on the site of the wattled church or "church of boughs," and that this was the origin of its name of Bow Church or St. Mary-le-Bow. But the church, like that of the same name in London, really derives its name from an arch or "bow" over which its tower stood, and which spanned the street. This tower fell August 29th, 1637. It is much more likely that the tomb in the cloister-court (ch. xxxiii) was on the site of the wattled church.

*all the cuntry*]. Symeon says that earl Uhtred's people came in great numbers "a flumine Coqued usque Tesam."—Lib. III, cap. ii (xxxvii).

*weh was a part, etc.*]. See above, p. 249.

*For which famous work, etc.*]. This statement of Davies, no foundation for which has been found, is not repeated in the later editions. But in a Durham Missal (Harl. 5289, fo. 334) is a mass *Sci. Karilephi abb'is*. Bishop William may have instituted the commemoration in honour

of his former patron saint, and in later times the saint may have been wrongly identified with the bishop.

*did arch it ouer*]. If this statement be not altogether incorrect, it must refer to the western portion of the vaulting. Canon Greenwell, pp. 36—38, thinks it most unlikely that any portion of the nave vaulting can be so late as 1242, although, as he points out, instances of assimilated work do occur. Leland says, "Nic. Fernham, episcopus, fecit testudinem templi 1242.—(*Coll.*, I, 122, edition 1774). Graystones (*Scr. Tres*, 77) mentions extensive repairs of the nave roof which must have been effected about 1245, and it is hardly likely that the outer roof could require to be repaired "de novo" within three or four years of its being made. Indeed the continuator of Symeon says that in the interval between the death of Flambard in 1128 and the accession of Galfrid Rufus in 1133, "navis ecclesiæ Dunelmensis monachis operi instantibus peracta est."—*Sym. Contin.*, cap. i.

*under one stone*]. Prior Melsonby may have been buried in the chapter-house as having been bishop-elect. See ch. XXVI, note on Bishop Nich. de Farnham.

*in an iron chest*]. There is a mistake here, unless the writer means an iron-bound chest.

*King Stephen's nephew*]. See note above, p. 241.

*the Consistory*]. The Consistory Court was held in the Galilee both previous to and long after the Reformation. For some time the Spiritual Chancellor had his seat over Bishop Langley's tomb, as shown in a drawing in B.M. *Kaye Coll.*, Vol. II, No. 211 (c. 1780), which represents it as a sort of square pulpit. To this relates the inscription in black-letter over the great arch, "Judicium Jehovah est. Domine Deus da servo tuo cor intelligens ut judicet populū tuū et discernat inter bonū et malum." In Carter's plan, c. 1796, the situation of the fittings is shown as having then been on the south side of the Galilee, facing north. These fittings were removed about that time, with a view to the destruction of the Galilee, and in 1796-7 Mr. Morpeth fitted up a new Spiritual Court in the eastern chapels of the north transept, previously used as the Minor Canons' vestry, at a cost of £68. These fittings were removed in 1845. *Record of Benefactions*, 1858, under the dates; Raine, *Br. Acc.*, 34. Since 1845, the Court has again been held in the Galilee, as occasion has arisen, but without any special fittings.

*as above is declared*]. In ch. XXII.

*the Priory of Finkley*]. Bishop Flambard (1099-1128) gave the hermitage at Finchale, with its fields and fishery, to St. Godric in his life-time, to be tenanted by two monks of Durham after his death. Bishop Pudsey (1153-1195) continued the grant by Flambard, and gave the two monks a tract of land adjoining. It was Henry de Pudsey, one of the three sons of the bishop, who was the real founder of the Priory of Finchale as a house for a number of monks, transferring thereto a monastic foundation which he had placed for a short time at Haswell, and then at Bacstanford, in 1196. See Charters and Preface in the Surtees Society's volume 6, *The Priory of Finchale*. None of

Pudsey's work can be identified at Finchale now, but in 1837 Dr. Raine wrote, "the monks entirely rebuilt their church. The only trace of their former edifice which was suffered to remain was the tomb of Godric their patron saint . . . of the altar shape, with Norman pilaster mouldings at its corners. These are the only stones in the edifice which bear the stamp of Norman architecture."—*Priory of Finchale*, Pref., p. xviii. The present church was begun in 1242 and was not finished in 1266.

*the Hospitall of Allerton*]. The hospital of St. James, founded by Bishop Pudsey, was in the township of Romanby, about a mile east of Northallerton. The site is marked by a farm house still called the Spital. Further particulars, and references, are given in Hutchinson's *Durham*, III, 429.

*Sherburne Hospital*]. About 1181 or 1182. Pudsey's Foundation Charter and Constitutions are printed in complete sets of Allan's *Collectanea*. The ancient residence of the masters was destroyed in 1833. There are views of it in B.M., *Kaye Coll.*, Vol. III, 61–70; in Allan's Collections (in *Collectanea*) relating to Sherburn Hospital, 1771 (frontispiece); and in Hutchinson, II, 589. The gatehouse has been spared, and retains its original vaulting. The south side of the nave of the chapel and the north side of the tower are Pudsey's work. See Billings, *County of Durham*, 61 and plate.

*Elvet bridge . . . with two Chappels*]. Elvet bridge is a wonderful piece of engineering, consisting as it does not only of the arches over the river, but of a number of dry arches carrying the approach from the north through the street now called Elvet Bridge. These form cellars belonging to the shops and houses in the street. The bridge was either not completed in Pudsey's time or soon needed repair, for in 1225 and 1228 Archbishop Walter Grey issued indulgences for its "construction." It was again extensively repaired in 1495 and 1771, and widened in 1804–5. Ribs were inserted under the later portions of the arches in 1900. Some of these ribs are constructed of stone, others of brick and cement! One of the two chapels was founded by Lewen, a burgess of Durham, and dedicated in honour of St. James, the other, much earlier, by William, son of Absolon, and dedicated in honour of St. Andrew; this latter was at the south end of the bridge, where a building now stands. For St. James's, see Kellawe's Register, Rolls ed., II, p. 1173, and pp. 833, 871. St. James's was covered in by 36 square yards of lead, and St. Andrew's by 88. *Inventories of Church Goods*, Surtees Soc., p. 147; *Rolls*, under Andrew, St.

*a Mannor and Church at Darlington*]. The Manor house of the bishops is supposed to have been built about 1164; for a description of it, and reproduction of an old view, see Longstaffe's *Darlington*, p. 187; cf. pp. 43, 62. The work of building the church was going on in 1192; it is Early English in style, quite different from Pudsey's earlier works, which are Romanesque. See Longstaffe's *Darlington*, frontispiece, and pp. 187, 213; Longstaffe in *Durham and Northumb. Arch. Trans.*, I, 6; Billings, *County of Durham*, 29, and three plates. J. F. Hodgson, in *Arch. Æliana*, Vol. XVII,

*he bought . . . the Earldome of Sadberge*]. The price paid was £11,000 for the earldom of Northumberland for life, and the wapentake of Sadberge (not properly an earldom) in perpetuity. *Scr. Tres*, pp. 14, lix—lxii; Surtees, *Hist.*, III, 265; and on the Palatinate generally, Lapsley, *Co. Pal. of Durham*, *passim*.

*Aldwinus on the out side of his Church*, etc.]. This and what follows about Carilef and Flambard must be mere baseless tradition. At any rate Flambard could not have set up anything on the outside of the Nine Altars, a building begun 114 years after his death.

*a milke maide milkinge hir kowe*]. This is the first mention of the Dun Cow sculpture and legend. The present sculpture, representing two women and a cow, was substituted (about 1775) for the old one, of which there is a woodcut in Hutchinson's *Durham*, 1787, II, 226. The Dun Cow legend was most likely a piece of local folk-lore not thought by earlier writers to be of sufficient importance to be recorded. Not even Reginald makes any reference to it.

#### XXXVI, pp. 75—77.

*Buship Skirley and Bushop Langley*]. On Skirlaw's work (1388-1405), see *Scr. Tres*, 145; *Durham Wills and Inv.*, II, 44; and on that of Langley (1406-1437), *Scr. Tres*, pp. 146, cciv. Ten rolls of the annual expenses have been preserved; there is a short abstract of them in Raine's *Brief Account*, p. 87. Little of the original work is left save the oak ceiling, and that has been tampered with by the introduction of heraldic shields that were not there before.

*the Dirivatory*]. This mistake is repeated by Davies, who has the whole of the passage here printed from the Lawson MS. It is corrected to "Dormitory" in ed. 1842, 64*n*. The other editions omit the reference to the Dormitory. The Cambridge MS. has "Deriuitory," and Harl. has "Deribitory."

*ye hole storie & myrcles*]. Here, as in the St. Cuthbert window at York, which is fully described in *Yks. Arch. Jnl.*, IV, 249 ff., and XI, 486 ff., the Irish legend was followed for the saint's childhood. The York window contains the inscription "(Ora)te p' a'ia Th. longley Ep'i dunelm. qui istam fenestra' fieri fecit." Langley had been canon of York in 1400, and dean in 1401. For earlier versions of the Irish legend see *Libellus de Ortu S. Cuthb.* in *Misc. Biogr.* (Surtees Soc.), 63 ff.; *Metrical Life*, 3 ff.

*the brighte beames*, etc.]. A very usual incident in the legends of Saints' births.

*Mullocke . . . asmuch as to saie Cuthbert*]. Probably a mere fancy of the writer. "Multi sunt Sancti, qui in Hibernicis Molaca, Moloca, et Molaga et Moluoc appellantur."—Colgan, *Triadis Thaumaturge Acta*, p. 50, n. 52. There can be no connexion in meaning between the names Cuthbert and Moluog. "Cuthbert" is formed of A.S. Cuð, *known*, and beorht, *brightness*; "Moluog" of Irish Mo-lua-og, *my little Lua*, short for Lughaid, which is a proper name, perhaps connected with Lugh, *little*.

*Hardbrecins*]. Supposed to be Ardraccan, in Meath.

*Sertain verses*]. Explanatory verses, sometimes Latin, often English, were commonly used in like cases.

*the said tounge*]. Ch. XXXIII, XXXV.

*Commed of a princelie Raice*]. Here the writer is following the fabulous *Libellus de Ortu*. See *Metrical Life*, p. 3, etc.

*certaine Bushopes armes*]. See note above. From Dugdale's notes at the Herald's College, we learn, says Raine (*Brief Account*, 88), that there were in 1666 in the cloister "the arms of Bishop Skirlaw (often repeated, and in one instance with the cross in saltire), Clifford, Willoughby, Bowet Archbishop of York, Neville (more than once), Spencer, Latimer, Langley, Umfreville, De la Hay, Newark and Wycliffe (Skirlaw's two executors), Greystock, Bertram, Hilton, Scroop of Masham, Dacre, Mowbray, Percy, Maltravers, Lumley, Basset, Eure, Tempest, Ogle, Kyme, Fulthorp, Bowes, Hansard, Old Percy, Percy and Lucy, Beauchamp, Heron, Vere, Surtees, Chancellor, Mitford of Molesdon, Widdrington, Elstob, Montboucher, Middleham, the See of Durham, and three other coats. These were restored in 1828, but by a mistake . . . there were added, at the same time, the bearings which Dugdale had observed upon Hatfield's tomb, and in the windows of the Nine Altars." Scarcely any of the original "embellishments" were discernible in 1824.—Allan, *Durham and its Environs*, 32.

#### XXXVII, pp. 77—78.

*maundy thursdaie*]. The ceremonies of the Maundy (so called from the first word of the antiphon *Mandatum novum do vobis*, etc.), described in this and the following chapter, date in some form or other from the sixth century, if not earlier. The constitutions of Priors Absolon, German and Bertram in the twelfth century provide for the Maundy at Durham.—Hutchinson, *Durh.*, II, 69n., 70n. The ceremonial washings seem to have arisen out of ordinary washings done in preparation for Easter, and the ceremonial refection called *Cæna Domini* out of the ordinary supper. Both acquired a special character by being associated with the washing of the disciples' feet and the Last Supper. The details varied in different places, and increased in number as time went on. There were other ceremonies on Maundy Thursday and during the rest of Holy Week which are not mentioned in *Rites*, as the blessing of palms on Palm Sunday, and on Maundy Thursday the Reception of Penitents, the Consecration of the Oils, the stripping and washing of altars. The author may have had a more vivid recollection of the rites here described, from having taken part in them as a boy. Much information on the subject may be found in *Isidorus Hispalensis*, *Migne*, Patr. Lat., Vol. 83, p. 764; *B. F. Albinus seu Alcuinus*, *ib.*, 101, p. 1203; *Amalarius* de Div. Off., *ib.*, 105, p. 1011; *Joannes Abricensis*, *ib.*, 147, p. 127; Martene, *de Ant. Mon. Ritibus, et de Ant. Eccl. Disc.*; Indices to these *s.v. Mandatum*; the Sarum, York, Roman, and other missals; *Lib. Evesham*, cols. 85—87, p. 199; *Lanfranc* in *Reyner* or *Wilkins*; the Cistercian *Consuetudines*, Guignard (1878), p. 110; *Rock*, IV, 234; H. J. Feasey, *Holy Week Ceremonial*, 95; Ellis and Brand, *Popular Antiquities*, I, 142—150.

*xiij<sup>e</sup> poore aged men*]. This was the *Mandatum Pauperum*, or Prior's Maundy, corresponding with the Abbot's at Westminster, Evesham, etc.; the number of poor men varied. Thirteen stood for Christ and the Twelve Apostles.

*ix a clock*]. In the evening; the rites concluded with Compline.

*a fair longe broad thicke fourme*]. See the addition at the end of this paragraph, p. 78. When that addition was made, the Prior's Maundy bench may have been placed in the transept together with the long form mentioned p. 34, and both used as ordinary seats. So late as 1801 what then passed as a Maundy bench was still kept in the Revestry.—See Carter's Plan, U 4, and description, p. 7; B.M. *Kaye Coll.*, Vol. II, No. 147, which, however, does not show the "peces" . . . "like unto a man." If the seat represented in the drawing was really the old Maundy bench, these pieces must have been removed before the drawing was made. Or perhaps the seat is one of later date, or it may have been the "long forne" mentioned p. 34. See the next note.

*ye prior dyd washe*, etc.]. The Maundy was continued in some form after the Dissolution. In 1545 we find "for the mand mayd apon mand thirsday at Mr. Deyn commandement, ijs. xd."—*Durh. Misc. Cart.* 2751-9. In 1547, "In cena domini post mandatum. In ceruisia vj gall. ad ijd. ob., xvd. In pane, iiijd. In vino clareto, j gall., xijd. In vino rubeo j pottell, viijd."—*Ib.*, 7119; see *Rolls*, under Maundy. There are many notices of the Maundy wine, sweetmeats, etc., in the Ripon Rolls.—See *Mem. Ripon*, III, Index.

*xxx<sup>d</sup> in money*]. With reference to the thirty pieces of silver.

*certaine wafers*]. Obleys, or *nebulæ* of wheat flour were made for the Maundy at Lincoln in 1406.—*Wordsw.*, 185.

*the Usher door*]. Mentioned again in ch. XLIV, p. 87, and XLVII, p. 90; it must be the door leading into the Deanery at the south-east corner of the cloisters. Here, probably, the Gentleman Usher (*huissier*, *ostiarius*) waited to attend the Lord Prior to the church, as the Verger still waits for the Dean. The Register House cannot now be identified.

*the hospitall of Greatham*]. Greatham Hospital was founded by Bishop Stichill in 1272. The foundation-charter, statutes, etc., are printed, from Dugdale's *Monasticon*, in Hutchinson, III, 92—102. The old buildings were destroyed about 1803, but in the rebuilt chapel are some monumental inscriptions commemorating early Masters, for which see Hutchinson or Surtees. There are drawings of the old hospital in B.M. *Kaye Collection*, III, 126 ff., and a view, "drawn anno 1778," in Grose's *Antiquities*, Vol. V.

*Mr Tobias Matthew*]. D.D. of Ch. Ch., Oxford, 1573, dean, 1576-1584; dean of Durham, 1583-94; rector of Bishopwearmouth, 1590; bishop of Durham, 1595; transl. to York, 1606; died 1628. From the time of his being made dean of Durham to 1622 he appears to have preached 1992 sermons, only one of which was printed; "nemo in concionibus frequentior, nemo felicior, nemo quem in æternum magis audire velis," says his epitaph at York. He was a great punster, and Fuller says "he could as well not be, as not be merrie."

## XXXVIII, pp. 78—79.

*stoole or seat*]. Possibly the seat that has passed as a Maundy bench : see p. 256. That seat had a foot-board, but it would seat four men.

*faire longe bench of Stone*]. This bench no longer exists, the wall having been refaced, but the Maundy benches still remain in the corresponding situations at Westminster and at Canterbury.

*rten Childrin a Row*]. Probably the children of the Almy (ch. XLVIII). This was the *Mandatum fratrum*, or Monks' maundy, which in monastic houses followed the *Mandatum pauperum*, or Abbot's (or Prior's) maundy. In earlier times the monks always washed one another's feet. At Evesham the Abbot washed the feet of the Prior and monks in the chapter-house, after which his feet were washed by two choir-boys and by the Prior.—*Liber Evesham.*, 85.

*rtaine paers*]. The Office of Compline.

*fair almerie Joyned in ye wall*]. It seems to have been fixed in a recess, some slight traces of which may perhaps still be discerned. See further in ch. XL.

*nd the stoole & bench, etc.*]. We saw at the end of the last chapter how Toby Matthew "annexed" the Register house to the Deanery, but to have destroyed one of the Maundy benches shows that he not only had a keen eye to his own convenience, but that he had something of the spirit of his predecessor, Dean Whittingham, who "could not abyde anye auntyent monuments."—Ch. xxix.

## XXXIX, pp. 79—82.

*faire larg hall*]. This building was constructed over a low undercroft consisting of round arches with ribless quadripartite vaults, and of some compartments with plain barrel-vaults. The superstructure, for some time used as the Petty Canons' Hall (see below), was entirely rebuilt by Dean Sudbury (1662–1684) to serve as the Chapter Library. The original east wall, which forms the west side of the Prior's Hall, was not interfered with, and it shows some remains of ornamental painting behind the book-cases. The present windows were substituted in 1858 for the characteristic ones of Sudbury's time.

*frater house*]. The term *frater* is a later form of *freitour*, which is from the Old French *frailur*, from *refreitor*, Latin *refectorium*. It has become assimilated in form to the Latin "frater," a brother, but has no etymological connexion therewith.

*finely wainscotted*]. The oak panelling now on the walls of the Deanery Hall has not been made for that place, and may have been moved, wholly or partly, from the Frater after this account was written. It is a beautiful example of woodwork of about Prior Castell's period.

*rest and neither (nether) part, etc.*]. This sentence is unintelligible as it stands in ed. 1842, after Davies ("and on either part," etc.), but in the later editions, as in MS. L., we read that the Frater House "was finely wainscotted on the North and South sides; and in the West and Nether Part thereof is a long Bench of Stone, in



Mason-work, from the Cellar Door to the Pantry or Cove Door" (ed. Hunter, 1733, p. 92). So again in Sanderson, 1767, p. 72. The cellar door and the pantry or covey door are both to be seen, blocked up, in the cellar and the pantry, but not in the present library, where they are concealed by wainscot. The bench must have been to a great extent destroyed when the present steps to the Loft were made. Its two ends might perhaps be found behind the oak panelling. The cellar and the covey remain at Worcester in the corresponding situation; date 1084-1100.

*the Pantry or Covey door*]. "Covey, *Obs.* [perhaps derivative of Cove in its old sense of 'closet,' etc.], A pantry."—N. E. D. But Cove is also "a concave arch or vault" (*ib.*), and the Cove or Covey at Durham consists of two apartments with waggon vaults.

*sett with Imbroidered work*]. "Set with imboss'd Work in Wainscot, and gilded under the carved Work" (ed. Hunter, 1733, p. 92). The meaning probably is that the Perpendicular tracery was fixed on gilt panels.

*yet do appear*]. "did long appear" (ed. Hunter, 1733, p. 92).

*hath engraven*]. "had engrauen" (ed. Sanderson, 1767, p. 72).

*a very strong Ambry*]. Probably concealed behind the present oak panelling. There is plenty of room for it.

*a great Mazer*]. A mazer is a drinking-bowl turned out of some kind of wood, preferably of maple, and especially bird's-eye maple, in Icelandic *mösurr*, "spot-wood," whence the English word mazer, both for the wood and for the cup made thereof. The word for spot in Middle High German is *mase*, whence Dutch *maselen* and English provincial *meslins*, measles. See Skeat, *Etym. Dict.* A most complete and admirably illustrated account of mazers, by Mr. W. H. St. John Hope, will be found in *Archæologia*, Vol. L, 129-193. The characteristics of a mazer are, the bowl, the band or metal mounting round the brim, the print or circular ornament at the bottom, the foot, and the cover, the only essential part being the bowl. The band is often inscribed. No less than forty-six examples of mazers are particularly described, and many of them figured, in Mr. Hope's article, appended to which are extracts from inventories and wills, in which mazers are mentioned, from 1295 to 1562-3. See *Rolls*, Index under Mazers.

*called the grace cup*]. A later Grace-cup of silver gilt, still in existence and occasionally used, did like service at the Residence-dinners of the Dean and Prebendaries of Durham so long as those entertainments continued. It is shown in drawings in *B.M. Kaye Coll.*, III, 1, 2.

*called Iudas Cupp*]. Probably from some representation on the print.

*black Mazer*]. Black maple wood; see note above.

*the picture*]. That is, a subject embossed or engraved on the print.

*four joynts of silver*]. When the foot was, as in this case, of some length, mazers so fitted were known as "standing mazers."

*another fair large Ambry*]. Probably fixed against the wall, but here again a recess might be found if the panelling could be removed. This aumbry was made in 1433, and the bill is preserved.—Raine, *B. Acc.*, 93n.

*and every Monke had his Mazer*]. These would be much smaller than the great mazers described above. A list of the mazers and other plate belonging to the Frater has been preserved; Raine gives an abstract of it.—*Br. Acc.*, 94n.

*where he did sitt as chief*]. The Prior ordinarily sat at his own private table, the Sub-Prior presiding at the monastic table; see ch. XLIV. He must not be confounded with the Dece Prior or Vice-Prior, ch. XLIX, p. 94.

*their great feast of St. Cuthberts day in Lent*]. March 20th, the day of St. Cuthbert's death, which always falls in Lent. That the law of abstinence was relaxed on this occasion, at any rate for the lay guests, appears abundantly from the Cellarers' rolls quoted by Raine (*St. Cuthb.*, 158n.), where, besides enormous quantities of fish, we find such entries as 6½ oxen for the week, 21 sheep, with hundreds of chickens, geese, and other fowls. And Raine says that in the Bursar's Roll of 1344 is an entry of a payment to divers persons for carrying letters from the Prior to the chief men of the Bishopric, inviting them to the feast of St. Cuthbert in March. But see *Rolls*, 544, 545.

*the Dresser Window of the great Kitchen*]. What appears to be part of this window is still to be seen in the Covey, in the south wall. There is a space of about 15 feet between the south side of the Loft and Covey and the north side of the Kitchen, in which there must have been some passage or lobby connecting the two buildings, as at Canterbury, Ely, Worcester, Castle Acre, and elsewhere. At Ely it was called "le Tresaunce," i.e., "transitus," a passage (*Prompt. Parv.*, 502). It is somewhat remarkable that in the text we have no description of the Kitchen. There are in Durham two mediæval kitchens still in use, viz., that which Bishop Fox constructed within the walls of the square Norman keep of the Castle, and this earlier one of the Abbey, which is a very fine example and but little altered from its original state. The fabric roll for its building still exists, and shows that the work began in 1368; see *Rolls*, 569-580. Raine gives an abstract (*Brief Acc.*, 114). Its remarkable groining and lantern are well represented in Billings, Pl. 74. A building apparently belonging to the Kitchen and coeval with it, abutting on it to the S.E., is shown in a plate in Storer's *Cathedrals* (1816), Vol. II. The roof-mark of that same building is still to be seen. There are numerous references to the Kitchen in the *Rolls*; see Index thereto under the word.

*the mr of the novicies, etc.*]. The monks usually dined in the Loft (ch. XLIV). See further on the Novices in ch. XLIX, p. 96, under "Dane Richarde Crosbie," and in *Rolls*, under Novices.

*the great Cellar*]. In the southern portion of the undercroft of the Great Dorter, to the left of the passage going from the Cloister to the Infirmary, called "the great cellar" to distinguish it from the cellar under the Loft (ch. XLIV), and perhaps from subsidiary cellars in the vaulting under the Frater. Carter's plan shows that the one bay of the vaulting most to the south, perhaps the Buttery, was walled off from the two bays between it and the passage to the Infirmary

but had a door through. Those two bays, probably the Great Cellar, opened into the group of vaulted apartments under the Loft, viz., the lesser cellar and the Covey.

*dyd reade summe parte*, etc.]. See the Rule of St. Benedict, cap. 38, which, however, is for monks. The novices carried on in the Frater what had been the practice of the monks before they formed the habit of dining in the Loft. In the *Catalogi Veteres*, p. 80, is a list of books kept in an almy by the way to the Infirmary (see *Scr. Tres*, App. No. cccxlvii), for the reading in the refectory, i.e. in 1395, while yet the monks regularly dined there.

*a convenient place*]. No signs of the arrangements here described can now be seen above the subvaults, this part of the Frater having been rebuilt. See above, p. 257. But Mr. W. H. St. John Hope has identified the base of the Frater pulpit. It is built against the frater wall outside and extends for three bays. It is below the level of the present passage from the kitchen to the Deanery. In 1544 we find, "Pro Refectorio," a payment of 6d. for "two hovndrith tyngkyll nayll for ye lettryns," probably for fastening up some sort of drapery. —*Misc. Cart.* 2769; *Rolls*, 726. The reader's pulpit in the Frater at Chester is a very fine example, Early English in character, somewhat late. There is an excellent illustration, showing the pulpit, with its staircase and two aumbries, in Murray's *Chester Cathedral*, 1869, p. 404. Another pulpit, somewhat richer, of nearly the same date, and quite perfect, is in the frater of the Cistercian abbey at Beaulieu, Hants, now the parish church. At Fountains, the staircase and bracket of the pulpit remain. Other examples, or indications of their having existed, occur at Worcester, Shrewsbury, the Vicar's Hall at Chichester, St. Agatha's by Richmond, and elsewhere.

*a gilden Bell*]. The monastic *scilla* or small bell commonly used in refectories, infirmaries, etc. See Du Cange, *s.v.* Skella.

*departed to ther bookes*]. Here follows, in Ed. H., this addition :—

This Fabrick retained the Name of the Petty Canons Hall, till Dr. SUDBURY Dean of this Cathedral generously erected a beautifull Library in its Place, which he not Living to finish completely, by the following Clause of his Last will, binds his Heir Sir JOHN SUDBURY to the due Execution thereof.

"Item, whereas I have lately contracted with several workmen for the building of a Library in the Place commonly called the Petty Canons Hall in the College of DURHAM, for the Use of the Dean and Prebendaries of the said Cathedral Church. And if it should please God that I do not live to finish the same, my will and Pleasure is, that my Executor, hereafter named shall pay out of my personal Estate, all such Sum or Sums of Money, as shall be necessary for the finishing thereof, according to such Form or Modell, or in such manner as I shall leave Directions for, under my Hand, attested by two or more good and sufficient witnesses." This will is dated Jan. 11. 1683.—*Addition, Ed. H.*

The Petty Canons' Hall is mentioned in 1593.—*Rolls*, 738. There was also about 1566 "the petycanons kytching."—*Ib.* 716. The hall had long been useless and ruined in 1665 (Hutchinson, II. 131*n.*).

XL, pp. 82—83.

*a fair laver or counditt*]. There were two distinct kinds of monastic lavers or lavatories, namely those of a circular, polygonal, or multifoil form, and those of a long trough form, both supplied from conduits which were themselves supplied from springs at some distance. Thus at Durham the water was brought from springs which supplied a tank a mile to the south, and of course on higher ground. At Westminster, from springs where Hyde Park now is.—*Archæologia*, LIII, 164. At Worcester, from Battenhall, Swanpool, and ultimately from Henwick Hill.—Noake, *Worcester*, 111—115. At Canterbury, from springs in higher ground to the north of the monastery, as was the case at the London Charter-house.—R. Willis, *Conv. Buildings*, ch. x; *Archæologia*, LVI, 251—266; LVIII, 293—312. The finest example of the second kind is at Gloucester; others remain, or have left indications, in more or less perfect condition, at Fountains, Worcester, Peterborough, Westminster, Norwich, Kirkham, Hexham, etc. The great cloister-laver at Durham was of the former kind, and there were four of the same type at Canterbury; two were in the Infirmary Cloister: the laver-house of one of these still remains, and has been misnamed “the Baptistry”; another was in the Great Cloister, and a fourth in the North Hall. Willis describes them as shown by an ancient drawing to have been large tanks of ornamental form from which water either ran continually from points in the circumference, or was drawn off by several cocks. The three first mentioned were sheltered by circular houses with conical roofs.—*Conv. Buildings in Canterbury*, 1869, p. 158. At Peterborough in 1896 were found portions of a marble basin between 20 and 30 feet in circumference, with a series of small basins running round it; it has probably been a great cloister laver similar to one at Maulbronn. At the Cluniac Priory of Wenlock, co. Salop, are the remains of a fine late Norman lavatory, with an enriched circular basin in the centre of which stood a pillar or fountain with the water supply. The whole was enclosed in an octagonal building, like that at the Cistercian Abbey of Mellifont in Ireland, projecting into the garth from the cloister alley in front of the frater door. The Durham example resembled this in arrangement. The cloister well, which afforded the earliest supply, and which was retained in reserve, to be used “quando pipa gelidata fuit” (*Rolls*, 536), or when from any other cause the hydraulic system failed, has lately been found. A full account of recent discoveries will probably appear in *Archæologia*, LVIII, pt. ii.

*in forme Round*]. Round within, certainly, but perhaps octagonal outside. The marble basin still exists, with a trough all round it.—Billings, Pl. xlv. The building and basin were begun, on the site of an earlier laver-house, in 1432, and completed the next year. A detailed account-roll of the expenses is printed in *Scriptores Tres*, App. No. ccxlv; it shows that the marble was quarried at Eggleston on the Tees, being bought of the abbot of the monastery there. There is a full account of the plumber's and carpenter's work “circa le pentees,” the carriage of the marble, etc., and see *Rolls*, Index under Lavers.

*spoutes of brasse*]. "Item Laurencio latonerio de Novo Castro pro factura le spowtys, ixs."—Roll in *Scr. Tres*, p. ccccxliv.

*viio faire wyndowes*]. One on each side save that occupied by the door, and it was so at Wenlock.

*appar'nt till this daie*]. 1593. Plumber's work "ouer ye douescott" is mentioned in the same year.—*Misc. Cart.* 3131; *Rolls*, 735.

*ther did hing a bell*]. In connexion with the lavatory at Gloucester is a narrow vertical shaft which may have been made for the passage of a rope to a frater bell.

*closettes or almeries*]. All traces of these have disappeared at Durham; at Gloucester, however, in the wall over against the lavatory, is a fine groined recess for towels, formerly closed by doors, the crooks of which remain, and above them open tracery for the free passage of air, as at Durham (ch. xxxviii). The towels would hang in two wooden closets at the back. At Westminster are four tall niches united into one composition by tracery above. They have had doors, as is shown by the places where the hooks and fastenings have been, and have no doubt been the towel closets. The Durham closets are more particularly described above, ch. xxxviii. Cloister towels are mentioned by Udalric, c. 1100 (Du Cange, *s.v.* Manutergium). See *Rolls*, Index under Manutergia, Towels, Towel-closet.

*to drie ther handes*]. Their hands would be partly dried in walking from the laver to the towel-closets by the Frater door.

#### XLI, p. 83.

*all fynely glased*]. Probably with white glass, so as to admit as much light as possible.

*in euery wyndowe iijº pewes or carrells*]. The north alley was probably screened off at both ends. At Canterbury, Prior Selling (1472-95) glazed the south alley (that next to the church) "*ac ibidem novos Textus, quos Carolos de novo vocamus, perdecentes fecit.*" At Gloucester are twenty carrels in the south alley, below the transoms of the windows; the one most eastward may have been fitted up as a book-closet. *Textus* seems to be for *tectos*, which might mean covered places in a cloister.—See Du Cange, *s.v.* *Tectus*, 2. Five carrels remain at Chester, but in most cloisters, as at Durham, they have disappeared. The term *pew* is here used of an enclosed space similar to a pew in a church, and is derived from the Old French *pui*, an elevated space, and pews were at first only for distinguished persons, as the Prior of Durham, who had "a seate or pew" in the Neville Chapel (ch. xx). *Carol* was originally a ring-dance or a circular enclosure, e.g. "the Gyauntes Carole," or Stone-henge, and stone circles in Brittany, hence an enclosure of any form; see N. E. D., under *Carol*. There are some notices of the Carrels in the *Rolls*, *q.v.*, Index, *s.v.*

*great almeries*]. Some of the marks still to be seen on the wall may be vestiges of these book-cases.

*old auneyent written Docters*, etc.]. For a catalogue of the books found in the common almyry and in various places within the cloister at Durham in 1395, see *Catalogi Veteres*, pp. 46--79. Many of the books still remain in the Cathedral library, and contain inscriptions such as "Liber S'ci Cuthberti assignatus co'i armariolo," "E communi libraria monachorum Dunelm.," and the like.—See Rud's Catalogue, p. 8, etc. Lanfranc, in accordance with the Rule of St. Benedict, ch. 48, gives minute directions about the returning and reissuing on the first Monday in Lent of books which the brethren had out for their private study; this is to be done in the chapter-house, and the keeper is to record in a note the names of the books, and of those who have received them.—Reyner, 216; R. Willis, *Conv. Buildings*, 332.

*brophane authors*]. As, for example, Terence, Horace, Juvenal, Virgil, Ovid, Cicero. See *Catalogi Veteres*, Index.

#### XLII, pp. 83—85.

*ve Threserhouse*]. The Treasury is the northernmost bay of the undercroft of the Dorter, separated from the rest by a thick wall. It retains its strong door and two locks, and its grate of iron, dividing the inner or western portion from that next to the cloister. The books, charters, etc., formerly kept here, have long been removed, as stated in MS. L., and in Hunter's addition, together with the original oak almeries, into St. Helen's Chapel over the great gateway; the chapter seal is kept in the Chapter-house, and the old treasury is now a lumber-room. In 1391 it was called Cancellaria, from the grate, or "le Spendement," or, incorrectly, "Splendement," from the paying of wages and other money through the bars. A great many of the more valuable books were kept in this secure place. See *Catalogi Veteres*, v, vi, 10, 34, 85. From this use it was called "Libraria interior."

*ve Chapter seale*]. While now of late it is altered, their Treasure and Money being kept in a strong House over the East Gates of the Abbey in the South Baily now called the Exchequer; but in the said old Treasury the Common Chapter Seal is still kept. *Addition, Ed. H.* The two bays of the undercroft next to the old Treasury served for the Song-school until it was removed to the chamber over the Parlour in 1900. At present (1903) the first bay from the Treasury is occupied by the vestries of the Minor Canons and the King's Scholars, the next two being used by the lay-clerks and choristers.

*i fair Ivory squared table . . . great chests*]. "Ivory" only in MS. L. The table was probably inlaid with squares of ivory and of some black or dark material, so as to form a checkered board to calculate upon. Hence our term "Exchequer," a literary corruption of the old form "escheker."—See N. E. D. There are now in the Library three "great chests" that came from the Treasury. The largest is 6 ft. 8 in. long, 1 ft. 10 in. wide, and 2 feet high outside. It is made of oak, 2 in. to 3 in. thick, and entirely covered by iron plates  $2\frac{1}{2}$  to  $3\frac{1}{2}$  in. wide and nailed firmly on. Inside it is lined with coarse

white canvas. There are three locks, and arrangements for two padlocks besides. At either end is an iron ring, attached by two long iron loops. The next is a few inches smaller every way, is not lined, and has no end rings. It is plated with iron outside like the last, and has in the lid four coin-slits placed over four compartments into which the chest was divided by three partitions now gone; the grooves in which they were fixed remain, as also grooves for saddle-backed contrivances, one under each coin-slit, to make it impossible to get the coins out by means of hooked wires or anything of that sort. There are two locks, and provision for three padlocks. The four compartments may have been for the separate funds of the Bursar, the Sacrist, the Almoner, and the Hostillar, and the five keys for the Prior or Subprior and those four officers. The third chest is little more than half the size of the largest one. It is made of fir boards  $2\frac{1}{2}$  to 3 inches thick, and is not iron plated. The lid is coved and crescent-shaped in section,  $3\frac{1}{2}$  inches thick in the middle, and made of a single piece of wood. On the top is an iron plate, five or six inches square, with a coin-slit in the middle. This chest has one lock, and provision for two padlocks. There is at the Castle an ancient iron-bound chest similar to those above described, and which has long been said to be "the chest in which St. Cuthbert's body was deposited"; there is a woodcut of it in Allan's "View of the City of Durham," etc., 1824, p. 199. It was probably a chest made to contain the charters, plate, or other valuables of the bishops, and it is very unlikely that St. Cuthbert's body was ever placed in it. There are two other ancient chests at the Castle.

*a fair great stall*, etc.]. All these arrangements have disappeared.

*on their books*]. There is a list of the books found in the common almy of the novices within the cloister in 1395, in *Catalogi Veteres*, 81.

*the same use and purpose*]. Hunter, p. 99, here adds "A little South of the Treasury is a convenient Room, wherein is established the Song-school, for the Instruction of Boys, for the Use of the Quire; the Song-school in the South Isle of the Lanthorn, being decently furnished with a reading Desk, convenient Seats, and all other laudable Decencies, is appropriated to the Service of GOD; where Morning Prayer is daily celebrated at Six in the Morning throughout the whole Year, except on Sundays and Holydays." With regard to these 6 a.m. prayers, the following notices have been found. At the end of the Treasurer's book of 1633-4 is a list of stipends, etc., newly granted *pro beneplacito*, after 1620, and paid annually. Among these we find:—"Minoribus Canonicis pro lectione Matutinarum ad Hor. 6, 5*l.* 4*s.* 4*d.*" There is a Chapter Order of 1621, "That the prayers at six of the Clocke in the morning shall henceforth be redd in the Quire of this Church." In 1630 it was objected to Cosin and other members of Chapter, "You have built a new payre of gorgius organes, which have cost at least 700*li.*, which you command to be played upon not only at the 6 o'clock prayer in the morning (wherby you have driven away from the church all schollars and artificers, which were wont to frequent that morning prayer, when it was short, and playnly said, so that they might understand it), but

also," etc.; and again, "as yf you could never have chaunting ynough, you and your fellows have taken away the plain morning-prayer at 6 of the clocke, ordained by the Statutes for scholars and artificers, and have turned it all in a manner into chaunting and piping." There is no such order in the Statutes. In 1633-4 we find the £5 4s. paid "Minoribus Canonicis Matutinarum Lectoribus Hebdomadariis extra Chorum," so that the order of 1621 had been rescinded. The payment of two minor canons as Readers of the Morning Prayers continued until 1854 and 1864, when, the service having long ceased to be held, the offices of the two last readers were not filled up. In the eighteenth century there were payments to the vergers, or to the sub-sacrist, "pro præparatione oratorii pro prec. matutin., 1*l*." There is a good deal of information on this subject in Walcott's *Traditions, etc., of Cathedrals*, 1872, pp. 97-102. See also a letter of Dean Whittingham in Strype's *Parker* (1821), I, 267-8, or *Camden Misc.*, VI, 23*u*. Walcott's statement, that "in Defoe's time 500 people attended the 6 o'clock service," relates not to Durham, but to Exeter. "It is no uncommon Thing to see 500 People here in a Morning; which is at least five Times as many as usually attend at *St. Paul's*, or any other Six o'clock Chapel I was ever at; and it is commendable, that the *Reader* doth not here curtail the Morning Service, by leaving out any Part of it, as in other Places they do. Here are two Morning Lectures preached weekly; viz., *Tuesday* and *Friday* Mornings."—Daniel Defoe, *A tour*, etc., 7th edition, 1769, Vol. I, p. 370, note, referring to the "daily Prayers at Six in the Morning."

XLIII, pp. 85-86.

*3<sup>rd</sup> Dorter*]. There was an earlier dormitory in Norman times on the east side of the cloister-garth; the cellarge under the Dean's hall and dining-room probably represents the original Common-house with Dormitory over it; some blocked Norman windows, and the cloister-doorway and remains of the stairs of the latter may still be seen. Early in the twelfth century these were found to be too small; the new Chapter-house not only occupied much of the space, but cut off direct access from the dormitory to the church, and the Prior, wanting a great house, worked into it what was left of the old dormitory and cellars, adding to them eastward, notably by the erection of the thirteenth century Prior's Chapel and its crypt. The western range would usually have the great cellar below and the cellarer's hall above, and this may have been the case here in Norman times. The great doorway of the later dormitory, perhaps that of the original Parlour, and other Norman portions remain, but that dormitory was almost wholly rebuilt in the thirteenth century as the Great Dormitory, for which purpose it would be secluded enough after the Galilee had cut off access from the north. The cellarge was then reconstructed as Treasury, Common-house, Great cellar, etc. Nothing is left of the superstructure first placed over the present cellarge, unless some portions of the walls, and a shouldered doorway that opened into the church under the S.W. tower, on a level with the dormitory floor, belonged to it. This



doorway may have led to wooden stairs for access to the church by night. The dormitory referred to in the text, and still existing as the New Library, was begun in 1398 and finished in 1404. The contracts for the work are printed in *Scriptores Tres*, App. Nos. clx, clxiv. For notices of it, and of contributions to it, see *Rolls*, Index, under Dormitory.

*a little chamber of wainscott*]. All the original fittings have disappeared, but some idea of the arrangements may be gained from the present windows, which, to a great extent, occupy the places of the old ones.

*there was no windowes*]. There are still no windows on the east side towards the south end, because there the Loft abuts on the Dormitory wall. On the opposite wall some part of the Infirmary probably abutted in like manner, the modern windows there having apparently been inserted where none had existed previously.

*a dosen cressetts*]. Cavities wrought in the four-square stone. See above, ch. I, note; ch. XIII, and note.

*a faire large house*]. This was a substantial building found in all monasteries, constructed with no attempt at concealment. The plan of or for St. Gall in the ninth century (*Arch. Journal*, Vol. V, p. 85) shows six of these *necessaria* provided for different places in that great monastery, besides some smaller ones, and the chief or Great *Necessarium* connected with the Great Dormitory. The seven large ones are shown as isolated buildings connected by narrow passages with the apartments that they served. The *Necessarium* had many different names. At Canterbury it was called the Third Dormitory to distinguish it from the Great and from the Second (officers') dormitory, "Dormitory" probably in playful allusion to the monks dozing in its recesses; see Lanfranc, quoted in note below on "privy searche." Elsewhere the Privy Dorter, the Rere Dorter, or, as here, the Privies, or as in *Rolls*, 603, Secretum Dormitorii. Wherever it could be managed, a watercourse flowed through the pit below, or was held up and occasionally allowed to rush through for flushing purposes. This could not be done at Durham in the usual way, owing to the peculiarity of the site, and some method of flushing from the conduit must have been adopted. There are considerable remains of the Rere-dorter at Kirkstall, St. Agatha's by Richmond, Castle Acre, Netley, Canterbury, Worcester, and at Lewes, where it was 158 feet long, with 61 compartments, in a row against the south wall, over the watercourse. The pit exists at Westminster and elsewhere. For Canterbury, see R. Willis, *Conv. Buildings*, p. 82 ff.; for Castle Acre, Hope, in *Norfolk Archaeology*, XII, 132-4; and for Lewes, Hope in *Sussex Archaeol. Collections*, XXXIV, 98, and *Arch. Journal*, XLI, 26. At Worcester much has come to light since Willis wrote in *Arch. Journal*, Vol. XX, 83-133. At Durham the pit remains, with an outlet westward, but it has not been fully explored, else the two great pillars might have been seen. The south wall is standing up to the sills of the little windows, and now forms the north wall of the stables over the Lying-house (ch. XLVI); these have a hayloft over them, in which the window sills are visible. In an oil-painting at the Castle, probably of the sixteenth or

seventeenth century, the Rere Dorter and a larger building to the south ("the Master of the Fermerey's chamber") are shown as standing in juxtaposition at right angles to the Dorter, roofed, and with windows of late character, as if they had been adapted to later uses.

*'litle wyndowes*]. See the last note. At Worcester, a stretch of the south wall of the corresponding building is standing, with five very narrow Norman slit windows widely splayed inside. Between the windows are the holes where the wooden partitions were fixed, and on the floor-level, over the pit, holes for joists. A small piece of the front wall of the pit remains.

*'here is iij fair glass wyndowes*]. Both these and the original "litle wyndowes" appear from this passage to have remained till about 1593.

*i privity searche*]. Here the Subprior performed the duty assigned to the *Circa* or *Circumitor* in Lanfranc's Constitutions, in accordance with a direction in the Rule of St. Benedict, ch. xlviii, that one or two seniors "circumeant monasterium horis quibus vacant fratres lectioni," lest any should be slothful or a hindrance to others. In later times it was found desirable that these rounds should be extended thus: "accensa candela in absconsa, unus eorum in dormitorio debet circumire lectos omnium, et omnia sedilia in necessariis, solícite considerans ne forte aliquis frater dormiens ibi remanserit . . . vero cum dormientes invenerit non eos quocunque modo tangat, sed modeste atque ordinate sonitum tantummodo, quo excitentur, faciat."—Lanfranc, c. 1072.

*haved wth fyne tyled stone*]. If any of this pavement remains, it is concealed by the present boarded floor of the New Library.

*The Supprior dyd alwaies dyne*, etc.]. The Prior commonly taking his meals in his own hall or private apartment.

*braier & deuocion*]. "Mox ut surrexerint a cæna, sedeant omnes in unum, et legat unus Collationes, vel Vitas Patrum, aut certe aliud quod ædificet audientes."—*Reg. S. Bened.*, cap. xlii. These conferences may have been held in the chapter-house at Durham, and they may be what the writer is referring to.

*'hey went to ye Salvi*]. The meaning probably is that they went to Compline, and that this office was sometimes called the *Salve* from the antiphon *Salve Regina*, the earliest antiphon of the Blessed Virgin commonly recited in the Church. In the Roman Breviary it is directed to be said after Lauds and Compline from Trinity Sunday to Advent. According to Zaccaria, it had no place in that Breviary till Cardinal Quignon introduced it, and it has often been said that it was transferred from Quignon's Breviary to that of Pius V. There are, however, early printed Roman Breviaries with this anthem in them at Compline. It is not in the Old English Breviaries, but nevertheless it was recited after Compline by the Franciscans as early as 1249, and by the Benedictines earlier than 1343. It was ordered to be sung with special solemnity, and so might easily give its name to the whole of the service at which it was used. It was, indeed, the great musical effort of the quire, sung in prick-song in

many parts, even a dozen or more. It was sung in the richer parish churches and was very popular. It lent its name to other anthems similarly used, and was the parent of the anthem now sung after Mattins and Evensong. In a modern monastery the *Salve* sung at the end of Compline commonly impresses the lay mind much more than the office itself. See a constitution in Reyner, Appendix, 153; B. Gavanti, *Comm. in Rubr. Breviarii*, § V, cap. xxii, 5; Addis and Arnold, *Cath. Dict.*, 742; J. Wickham Legg, *Principles*, etc., of *Prayer Book*, 33.

*vj of ye clocke*]. After Compline and *Salve*, the monks went to bed, but it must be remembered that they rose at midnight for Mattins. See ch. XIII, at the end.

#### XLIV, pp. 86—88.

*The Lofte*]. So called in Durham as being on a higher level than the Frater. It corresponded with the *Misericorde* at Westminster and elsewhere, called *Deportum* at Canterbury, a subsidiary Frater where certain monks dined who for infirmity or other reasons were allowed to take their meals outside the Frater proper, and with indulgences that could not be permitted there. Hence it may well have been called, as it appears to have been in Durham, *Solarium Caritatis*, under which head see the Index to *Rolls*. At the beginning of the fourteenth century Winchelsey's Statutes provide for the additional masses to be attended by those who in their turns were taking their *Deportum*. See further in R. Willis, *Conv. Buildings*, 59—61, and, with reference to St. Agatha's by Richmond, Hope, in *Yks. Arch. Jnl.*, X, 144. It appears that at Durham, in the sixteenth century, all the monks regularly dined in the Loft, and the novices only in the Frater, except on festival days (ch. xxxix, XLIV). In a statute of 1444 it is strictly forbidden that any but growing youths dine in the Frater from September 13 to Ash Wednesday, save on Sundays and festivals. See Reyner, Appendix, 129. Cf. *Reg. S. Bened.*, cap. xli.

*The mounckes dyd all dyne together*]. This is perhaps not quite accurate. We find some of the obedientiaries having their "meat," which may have included their dinner, served from the kitchen to their checkers (ch. XLIX). And according to MS. H. 45, L., and Davies, it was the old monks that dined and supped in the Loft. The old discipline may have become much relaxed at the last.

*aboue ye seller*]. The small cellar, that is, under the northern portion of the Loft. It has a square opening in the centre of the vault, as if for letting down and drawing up vessels, and beside the door leading to it from the covey or pantry is a small opening which has had a little door and fastenings, as if for serving drink from the cellar to the covey without opening the great door. The internal dimensions of this cellar are about 28 ft. by 10 ft. Between it and the cellarge under the Dorter, "the great cellar," was another doorway, now blocked.

*ye said great kitchinge seruinge*, etc.]. Nevertheless there may have been smaller kitchens for minor cookeries, as in the Infirmary, Guest-hall, etc.

*two dresser windowes*]. Ch. xxxix mentions one of these windows as "the" dresser window, in connexion with the great feast of St. Cuthbert in Lent, p. 81, and of either this or the other as "a" dresser window, through which the novices were served on ordinary days, p. 82. A dresser window was an opening provided with a "dresser" or table on both sides, for the convenient passing through of dishes and other vessels, etc. Both windows have disappeared; one does not quite see why the larger window did not serve for all days. There are two at Westminster in a fifteenth or sixteenth century wall blocking up a large fourteenth-century arch which was once open. Meat could be served more quickly through two dresser-windows used together than through one.

*and so up a greece*]. Up a flight of steps, but these have all gone, and it cannot now be seen how the monks went up from the Frater-house door into the Loft.

*another door, that went into the great Cellar*]. We do not know exactly where the "greese-foot" was, but it must have been somewhere in or near the smaller cellar under the Loft. Carter's plan shows an open doorway, now blocked, between the one cellar and the other, and a second doorway in the wall, now destroyed, that divided the Great Cellar proper from the compartment of the undercroft of the Dorter next to it on the South. "Buttery" (a place for Butts, see N. E. D.) appears to have been a synonym for the Great Cellar.

*not so great for every day*]. This Loft since the Dissolution of the Monastery was made the dining-room of the Fifth Prebendaries house.—*Addition, Ed. H.* After the suppression of six of the Prebendaries, this same room was made, and is now (1903) the Librarian's room.

*ye vshers dour*]. See ch. xxxvii. The entry still remains, though blocked eastward by modern alterations.

*ye centorie garth*]. The Centry or cemetery garth which has been so often mentioned.

*ther did stand, etc.*]. This custom appears to have been something of the same kind as the *Visitatio tumuli per xxx dies* prescribed in *Liber Evesham*. (H. Bradshaw Soc.), col. 147, a usage not mentioned in the *Concordia Regularis* nor in Lanfranc. There were doubtless at Durham, as in other Benedictine houses, many private practices or customs besides the common practice of the Rule, and the daily visit to the graves seems to have been one of these local usages. We find a similar custom at St. Alban's. Abbot Hugh (1308-26) "concessit etiam fratribus universis, ut quibuscunque temporibus die competentibus dictum locum (coemeterium) vellent visitare, orandi causa, facultatem haberent, silentio minime relaxato."—*Gesta Abb. S. Albani*, Rolls edition, Vol. II, p. 125. Cornelius à Lapide in his commentary on St. Luke viii, 29, speaks of having witnessed the visitation of the tombs at Arras in Belgium, where a number of persons came to make their prayers and where lights were burnt to keep away demons.

*the onelie writers of all the actes, etc.*]. As, for example, Symeon of Durham, the *Scriptores Tres* (Coldingham, Graystones, and Chambre), Reginald of Durham, and Prior Wessington.

*what miracles was done*]. Not only the miracles related by Bede, Symeon, Reginald, and others, but much later ones. In 1410-11 we find a payment of 6s. 8d. to one relating a miracle of St. Cuthbert (*Rolls*, 138), and a miracle wrought in July, 1502, is related in *Scr. Tres*, 152.

XLV, pp. 88-89.

*The Commone House*]. Otherwise called the Calefactory or Warming-house, from the fire that was allowed in it (see ch. L). It was here in the usual situation, namely in the basement of the Dorter. The Benedictine Common House only occupied two or three bays. It was used for warming and recreation, sometimes, perhaps, for shaving and bleeding, but at Durham there were separate shaving and bleeding houses.—*Rolls*, Index. Carter's plan shows the partition walls that bounded the Common-house and the Great Cellar, with the passage between them that led to the Infirmary. Not only these walls, but all traces of the fireplace have disappeared. At Westminster the Common-house occupied two bays, at Durham three. At Westminster a chapel was placed on the east side of the Common-house, opening out of it. This arrangement was impossible at Durham by reason of other buildings occupying the space. For much information with regard to the Common-house, see *Rolls*, Index under Commoner, and Common-house. In Cistercian abbeys, the Common-house was an independent building, adjoining the frater.—Hope, in *Yks. Arch. Jnl.*, XV, 356-361.

*a garding and a bowlinge allie*]. Where these were, is now a grassplat or bowling-green, but the doorway shown in Carter's plan as having led to them has been destroyed.

*remedy of there m<sup>r</sup>*]. "Remedy" is an old term for an extra holiday or play-time. It occurs in the Founder's Statutes of St. Paul's School, 1518, in Instructions to the Master of Merchant Taylors', c. 1560, and it is still current at Winchester and at St. Paul's.

*O Sapientia*]. The 16th of December is so called because on that day the first of the anthems called "the great O's," or "the O's of Advent," was sung, and it began with those words. There were eight of them, or nine including "*O Thoma Didyme*," which was sung on the 21st. See the Sarum Breviary, Cambr. edition, fasc. I, cols. clv, clvi, or York, Surtees edition, Vol. I, cols. 57, 58. See further in the note on the Commoner, ch. XLIX, and, for a very full treatment of the whole subject, *Archæologia*, XLIX, 219-242.

*a sollemne banquet*]. This was in fact a "pittance," i.e. an occasional allowance of something besides the common fare. For other "great O pittances" at St. Paul's, Abingdon, Bury, and in France, see *Archæologia* (*ubi cit.*). As to Durham, see *Rolls*, Index under Pittances.

XLVI, p. 89.

*The Fermerye*]. For more about the Infirmary, see above, ch. XXIII.

*the m<sup>r</sup> of y<sup>e</sup> fermeryes chamber*]. This was a usual appendage to the Infirmary. At Canterbury, Prior Hathbrande (1338-70) built the hall called "Mensa Magistri Infirimatorii" (or "Table Hall" at the Reformation) as the Refectory for those who were able to quit their

chambers or were relieved from strict observance of the Rule. Its walls remain, projecting northward from the Infirmary.—R. Willis, *Conv. Buildings*, 55. At Peterborough it stands just detached from the N.E. corner of the Infirmary chapel. At Ely it remains as a canon's house, projecting northward from the Infirmary aisle and chapel. It was called the "Gent Hall," probably from the entertaining of gentlefolk therein. The admission of seculars to the Infirmary became an abuse against which regulations had to be issued. See Cott. MSS. Claud. E. IV, 245; Jul. D. II, 1586; Nero A. XII, 1586, quoted in Fosbrooke, *British Monachism* (1817), 324nn. The Farmery fare is satirized by Langland in *Piers Plowman* (Skeat's edition, 1886, I, 392). Of the Infirmary itself nothing is left in Durham, nor have we any description of it in our text. The monastic Infirmary, generally speaking, resembled the nave of a church, with side aisles, columns, and arches, and clerestory windows above; to the east was the chapel, like a chancel in situation, but having a real chancel of its own. The main portions of the Infirmary remain at Canterbury, Ely, Peterborough, Gloucester, and elsewhere. At Durham there was hardly room for such buildings as those were; the peculiarities of the site must have required an Infirmary somewhat different in design, and it probably stood, as at Fountains, north and south, with the chapel, as well as the master's "chamber," *camera*, or house, at right angles to it. Its west side may have stood on the ancient retaining and supporting walls that yet remain at the back of one of the canons' houses. On the master's chamber, see the next note. In the *Rolls*, see Index under Infirmary, will be found a great deal of information connected with this part of the Abbey. But references to pp. 199—258 in the *Rolls* Index belong to the Infirmary without the gates.

<sup>30</sup> *lynghouse*]. In Carter's plan, as also in his Plate III, is well shown a Norman building running east and west, marked B and described as "ancient building," in a line with the passage between the great cellar and the common house described above, p. 270. It is also shown in an old painting; see above, p. 266. This building has been greatly altered and made into stables; under these is a vaulted room that was cleared out in 1890-95; its floor is 23 feet beneath the present level of the ground. It is 24 feet 3 inches long from east to west, 14 ft. 5 in. wide, and 19 ft. 2 in. high. Entrance was obtained through a doorway on the south side with a door opening outwards and secured by a wooden bar that slipped back into a hole in the jamb. The doorway leads from a vaulted passage at the foot of a newel staircase descending from the upper storey, now stables, but formerly, no doubt, "the master of the Fermeryes chamber," Carter's "ancient building," which still retains a round-headed window in its west gable. It may safely be assumed that the vaulted apartment beneath, which is provided with two latrines and a door closed on the outside, has been the *Lynghouse*. See further in Greenwell, 89, note 2; *Rolls*, 265, 271. At Ely there was "*camera* in Infirmaria quæ vocatur Helle."—Sacrist's Roll, 1322-3, in Stewart's *Ely Cathedral*, 275.

*a trap Dour*]. The vaulting fell in (and with it the horses of Dr. Wellesley, then Canon) many years ago. When the fallen stones were taken out as above stated, there were found among them three which had been so cut that they might have formed parts of a square opening in the vault, one showing two internal angles and the others one each. And in the *Rolls*, p. 271, we find mention of "ligatur pro hostio vocato trapdure supra lynghouse."

XLVII, p. 89—90.

*The gest hall*]. The canon's house formerly attached to the third stall, and now occupied by the Professor of Divinity, stands on the site of the Guest-hall, with which it corresponds very nearly in length and breadth. These dimensions are thus given in Arundel MS. 30, at the Coll. of Arms, fo. 214 (13th century), "Latitudo aule hospitū ibid. lv. ped. Longitudo iiij<sup>xx</sup> viij ped." It retains Norman walls north, south, and west, with round-headed openings, and a noble cellar under part of it, in a vaulted basement with nine columns and round arches, now used as the kitchen. Hunter's remark, appended to this note, does not imply that the whole of the substructure was demolished, nor, perhaps, that all the chambers were. This hall seems to answer to the Cellarer's hall or Guesten hall at Canterbury, and the Terror and Cellarer at Durham appear to have shared the duties that fell to the Cellarer elsewhere (see ch. XLIX). Yet there was a Hostillar as well.—See *Rolls*, Index under Camera, Guests, Guest-hall, Hostillar.

The following passage, omitted in p. 105 of Hunter's editions, is added at the end, after p. 168 :—"The Houses belonging to the Four following Prebends, viz., the Second, Third, Fourth, and Tenth, enjoyed by the Rev. Dr. BENSON, Mr. SECKER, Mr. FALLE, and Dr. SHARP, were prepared out of the apartments and other offices belonging to the Guest's Hall, the Hall itself being wholly demolished, nothing thereof remaining except a Part of the Western Wall: But nothing remains to let us know, what was in the Sixth and Twelfth Prebendaries Houses, at present enjoy'd by the Rev. Dr. WATTS, and Dr. RUNDEL." Much more than the west wall still remains; see note above.

*pillers supporting yt*]. The other English guest halls, of which we have sufficient knowledge to enable us to speak positively, were simple halls without pillars.

*The chambers & lodgings*]. Several of the chambers are mentioned by name in the *Rolls*, e.g. in pp. 147—149. These may have been over the great hall, or else beside it on the same level. There is a chamber with a fine oak roof, to the west, which may well have been the "King's Chamber." We find in 1416-46, "*reparacio cameræ australis Hostillariæ, vocatæ Camera Regalis*," and "*factura Cameræ Regalis*."—*Scr. Tres*, pp. cclxxiv, cclxxv.

*a seller appertayninge*, etc.]. There is a good deal of cellarage yet remaining; see note above.

*there needed no geist haule*]. The Prior had his own great hall in his house, answering in its uses to the later Prior's hall at Canterbury called Meist'omers, the Homors, etc., which succeeded to the Nova Camera Prioris of Norman times; that is to say it served for the more private hospitalities of the Prior, as distinct from those of the Convent.—See *Rolls*, Index under Prior, and Introduction, p. iii. Sometimes, as at Worcester, the Prior's great hall served also as the Guesten hall of the Convent.

*the Benevolence therof*]. In the Cosin MS. all has been omitted in the copying from these words to "that no thinge should be wantinge for any stranger," etc., in ch. XLIX, paragraph on Dane Roger Watson, but that and other omitted portions are added at the end.

*two porters*]. The Hall door has been destroyed or concealed, but the Usher door remains in its original state. See above, on ch. xxxvii.

#### XLVIII, pp. 91—92.

*ye childrine of ye aumery*]. There was a question whether the monastic *Eleemosyna* "possit distribui in usus Scholarium proficere volentium in studio Grammaticæ, prout fieri solet in quibusdam monasteriis, in quibus de remanentibus Monachorum in Eleemosynaria exhibentur tales Scholares in magno numero?" The conclusion was, "videtur quod non, quia tales aliunde laborando, possunt sibi vitæ necessaria quærere, . . . maxime si occasione talium substrahatur Eleemosyna ab egenis, et pauperibus magis indigentibus qui seipso relevare non possunt."—Lyndewode, *Provinciale*, 1679, p. 209. Notwithstanding this adverse judgment, there were children of the Almyry not only at Durham, but at St. Augustine's, Canterbury, and no doubt elsewhere.

*over ye gates*]. Those of the stable, apparently, under the stairhead. See the next paragraph.

*Mr. Steph: Marleys lodgings*]. Stephen Marley, B.D., was one of the monks who were made prebendaries on the new foundation in 1541. He had been sub-prior, and when the Almyry was abolished its buildings were assigned to him. Great parts of the original walls remain, but it has been much altered since his time, and served as the house attached to the sixth stall until it was vacated under the Act for the reconstitution of the Chapter in 1840, since which time it has been used for Chapter offices.

*ye fermory chamber wthowle ye Abbey gates*]. Apparently the same as "the Farmery without the South gaits," mentioned a little below, and the *infirmaria extra portam abbathiæ*, the expenses of which occur annually in the Almoners' Rolls.—See Index to *Rolls*, under Infirmary, outer, and Infirmary, reff. 199—258. The principal gates may have been called the South gates with reference to the North gates at the end of the Bailey. The Priors appear to have maintained an *Infirmitorium sæcularium* outside the gates, with its own chapel. No traces of this Farmery or of its chapel are known to exist. They probably occupied the site where are now the stables of No. 1, South Bailey, and where an old road, now disused, leads down to



the river. It was sometimes called the Infirmary "between the two Baileys." On the Cistercian Layfolks' Infirmary see *Yks. Arch. Jnl.*, XV, 393.

*Sr Rob: Hartburne*]. Rector of Kimblesworth, 1526; he died 1543.

*Magdelens chappell*]. The ruins stand in a garden a little to the north of the higher part of Gilesgate. For its history see *Memorials of St. Giles's* (Surtees Soc.), Intr., xxix; *Rolls*, Index under Magdalens, and Intr. to *Rolls*, xxxix.

*Kimblesworth chappell*]. Kimblesworth was called a rectory. The church or chapel had gone to decay in 1593, and the parish has long been united to that of Witton Gilbert (Hutchinson, II, 350). It is about three miles north of Durham. The only vestige of the chapel is an Early English grave-cover, quite plain, lying by a hedge near the site, which is under the plough, in "Chapel Field."

*the Coveie*]. See above, ch. XXXIX, note, p. 258. The door from the Frater, blocked up, the great kitchen window, mutilated and blocked up, and the window or square opening where the children received their meat and drink, are all to be seen in the Covey or vaulted pantry under the Loft. There are many references to it and to the Clerk of the Covey (Covent, p. 91) in the *Rolls*, see the Index under Cova.

*the farmery wthout ye south gaites*]. See note, p. 273. The four aged women would probably in many cases be relatives of the monks, persons who might well be considered to have a special claim on the hospitality of any monastery.

*ye releefe*]. "The remains of a meal gathered together to be bestowed as alms."—*Liber Evesham.*, H. Bradshaw Soc., p. 178. "Cumque omnes comederint; percutiat ter mensam cum cultello et colligatur releuium."—*Ib.*, col. 17.

*to saye messe to*]. An improper expression, but probably one which was current. Some people would now speak of reading the prayers "to" three or four old women.

#### XLVIII (A), pp. 92—93.

*a stately Fabrick*]. See Carter, Pl. iv, v; Billings, *passim*; Greenwell, pp. 81, 82.

*the East Front of the Nine Altars*]. See the old view, showing the statues, in *Durham and Northumb. Arch. Trans.*, V, Pl. vii, and p. 36, and the two plates in Hutchinson, II, at p. 224.

#### XLIX, pp. 93—98.

*Thes Beynge*, etc.]. In Hunter's edition, 1733, and the reprint, 1743, p. 116 ff., these paragraphs on the officers come after all the rest, and are preceded by the chapter on "The Steeple" here printed, which is not in the MSS. nor in Davies, but is in Sanderson, 1767, p. 89.

*Mounckes and officers*]. We here have notices of the Obedientiaries or monks holding offices and having each his own separate chamber. The Officers or Obedientiaries in a Benedictine monastery were not all the same everywhere, and their number increased with division of

labour as time went on. Besides monks and novices, who were not officers, the Rule of St. Benedict (*c.* A.D. 540) mentions only the Abbot, the Præpositus, Provost, or Prior, Deans, Priests (monks then being commonly laymen), the Cellarer, and the Porter. The monks then took their turns as weekly servers in the kitchen and weekly readers, and some were artificers. Lanfranc (*c.* A.D. 1073) gives minute particulars as to the duties of the Abbot, the Major Prior, the Cloister or deputy Prior, the Circumitores or Circæ, the Cantor, the Secretarius or Sacrist, the Chamberlain, the Cellarer, the Guest-master, the Almoner, and the Infirmarer. For the officers and servants at Worcester in later times, see Noake's *Worcester*, 242 ff.; at Winchester, Kitchin's *Compotus Rolls*, Hants Record Soc., Introd., 31—33. No doubt, as a rule, the more capable and energetic of the monks found their way into the Obedientiary Offices by a process akin to "natural selection." Each of the principal officers, in later times at least, had definite estates, charges on churches, or other sources of income, assigned to his office, for which he was responsible at the audit to the Abbot (or Prior) and Convent. And each had to produce to the Bursar his own account-rolls, many of which have survived, and of these some have been printed, as by the Surtees and other societies. Some at least of the officers were excused some of their personal attendance in the church, and had vicars assigned to perform their duties in choir and at the altars.—See *Rolls*, Index under Obedientiaries, Officers, Officiarii, Vicar.

*Dane Stephen Merley ye Supprior*, etc.]. See note on him, p. 273; also Hutchinson, II, 190; and on the Sub-prior, ch. XLIV. "Dane" or "Dan" was the English form of the title *dominus*, used especially in speaking of or to members of religious orders, but also in the case of others.

*maister of the fraterie*]. The "Refectoriarius" or fraterer.—See Index to *Rolls*, s.v.

*to goe euery nyghte*, etc.]. See note on "a privy serche," ch. XLIII.

*the fawden yelles*]. See below, under Roger Wryght, ch. L.

*Dane William Watsonn*]. First prebendary of the twelfth stall. Before the Dissolution he appears to have been both Vice-prior and Prior's chaplain (see pp. 94, 101). Possibly, however, there were two persons of the same name.

*mr & keppe of ye fereture*]. Raine gives a dated list of shrine-keepers and of their *consocii*, beginning with Elfred Westoue, 1022. From 1378 to 1513 the accounts are fairly complete; see *St. Cuthbert*, 113—168. Rolls have since been found extending the series from 1370 to 1538.—*Rolls*, 420—483.

*and deece Prior*]. "Deice" and "deace" below. This officer is mentioned next after the Sub-prior, and appears to have been what was commonly called the Third Prior. From his being called the "deece prior" in Durham we may suppose that, being also Prior's Chaplain, as appears below, he usually took his dinner and supper at the high table on the dais in the Prior's Hall, and "sat as chief" when the Prior was absent, as the Sub-Prior did in the Loft.

*his chamber was in the Dorter*]. That is, as Master of the Feretory, but as Prior's chaplain his chamber was next to that of the Prior.

*ye holy sacrede shrine*]. See ch. II ; *Rolls*, Index under Shrine.

*clarke of ye fereture*]. See *Rolls*, Index under Shrine, clerk of.

*in ye mattenes tyme*]. "Te Deum" was sung at the end of Mattins on Sundays and Festivals except in Advent and from Septuagesima to Easter. Lauds then followed immediately after, and with Mattins practically formed one service.

*hie mess tyme*]. The *Missa alta* or *Missa magna*, sung with music and much more elaborate ritual than that of an ordinary mass, which was called *missa privata* or *missa bassa*. On Low Mass and High Mass from the eleventh to the sixteenth century, see Pearson, *The Sarum Missal*, Lond., 1884, lviii—lxix.

*evensong tyme*]. Evensong is the English name for the Office of Vespers.

& *dyd offer any thing*]. All who visited the shrine would make at least some small offering in money. This was dropped into a box secured by two locks, one key being kept by the Shrine-keeper and the other by his colleague. The sums received in 69 years from 1378-9 to 1488-9 are stated in Raine, *St. Cuthb.*, 115, 116. The roll of 1513-14, the latest known to Dr. Raine, has never been completed, hence the "blank" on which he builds the inference that offerings had ceased. We find in 1525-6, 11*l.* 7*s.* 2*d.* ; in 1536-7, 7*l.* 10*s.* 3*d.* ; and in 1537-8, 4*l.* 7*s.* 5½*d.* See Feretrars' *Rolls*, *Rolls*, 420-483. In earlier times the money offerings were laid on the tomb, so that a certain thief "feyned als he the toumbe walde kys" and "clekyd vp in mouthè hys Penys four or fyue.—*Metr. Life*, 6344-6, from *Symeon*, III, 13.

*gould, sylver, or Jewels*]. For some of these, presented by Robert Rodes, of Newcastle, in 1446-7, and hung on the shrine, see *Rolls*, p. 440. For others, the *Status*, p. 450. In the Feretrar's Roll of 1501-2 we find 2*s.* 8*d.* "pro xiv tenturhukis factis ex argento pro fixura annulorum super feretrum," p. 480.

*hounges on ye shrine*]. See the last note. The making of hooks for the shrine in 1398-1401 is mentioned in *Rolls*, 446, 448.

*unicorne horne, Eliphant Tooth*, etc.]. Such natural curiosities, then more rarely seen in England than now, were highly prized, and exhibited together with the relics. "Unicorn's horn" was probably the tusk of the narwhal or sea-unicorn, *Monodon Monoceros*. In the relic-list of 1383 we find not only "quatuor particulæ de ebore longæ et curvatæ," but several "ova griffina," probably ostriches' eggs, or perhaps coco nuts.—*Rolls*, 427-434. Also "duo ungues griffonis," 426. One of these appears to have been the horn of an ibex, four feet long, and to have found its way to the British Museum. See *Rolls*, Introduction, p. xx. The tusks of the walrus, *Trichechus Rosmarus*, would also find their way into these collections.

*many goodly Reliquies*]. See the *Liber de Reliquiis*, 1383, printed in *Rolls*, 425-440, and in Smith's *Bede*, 1722, Appendix, 740-745, but wrongly dated 1372. For two earlier lists than this, see *Scr. Tres*, p. ccccxvi, and note.

*Regeſter of the houſe*]. The Registers of the Prior and Convent remain in the cuſtody of the Treasuſer of the Chapter, in very good order.

*Sanct Cuthbertes Banner*]. See above, ch. xv, p. 23, and notes, p. 214 ; *Rolls*, Index under Cuthbert, St., banner of.

*all ye Pippes of it*]. The ſilver pipes and croſs are mentioned in the Feretrars' Inventories.—*Rolls*, Index under Pipes, Croſs.

*sleaven on*]. Sleave on, *Cos.* ; ſliven on, *L.* ; ſliuen on, *C.* ; ſliven on, *Dav., H.* ; ſliden on, *Sanderson*. That is, ſlipped on. See Skeat, s.vv. Sleeve, Slip. The ſhafts of the large maces of our municipal corporations are ſtill made of ſimilar pipes of metal ſlipped upon a wooden ſhaft.

*ye wyning of Brankes feilde*]. Brankes Hill, by Flodden Field.—*Rolls*, 663. There is an interesting entry about the battle and the banner on that page.

*the kinge of Scottes Banner*]. See above, ch. ii, p. 6.

*at manye other places beſydes*]. See *Rolls*, Index under Cuthbert, St., banner of.

*with his ſurplice on*]. See *Rolls*, 454, 462.

*a ſtrong girdle*]. This girdle (ſingulum = cingulum) is mentioned in *Rolls*, 448.

*a ſocket of horne*]. It is not eaſy to underſtand from the deſcription how this ſocket was fixed ; ſockets are now uſed in the ſame ſort of way for heavy banners. There was a payment of 10d. "in emendacione cuppe pro vexillo beati Cuthberti."—*Rolls*, 458.

*Sacte Beedes ſhrine*]. See above, ch. xxii, p. 44.

*the Reveſtrie*]. See note on *the Veſtrye*, ch. xii, p. 211.

*vj novices*]. See ch. xxxix, p. 82, and ch. xliii, p. 85.

*Cowles, frockes, etc.*]. A very interesting inventory of novices' clothes, etc., including "j pokett pro veſtibus lavandis," is printed from Lambeth MSS., No. 448, fo. 106, in D. J. Stewart's work on Ely Cathedral, 1868, p. 231 ; alſo in Ethelred Taunton's *English Black Monks*, 1897, I, 71n., 72 ; for their outfits at Durham, ſee *Rolls*, 190, and at Canterbury, *Customary*, H. Bradshaw Soc., 1902, Vol. I, p. 400.

*goynge daly to there bookes*]. And ſometimes, no doubt, to lighter occupations. Mr. Micklethwaite directed attention in 1875 to ſome ſets of "nine-holes" cut in the ſtone bench in the part of the cloiſter that was occupied by the novices at Weſtminſter, and they have ſince been found on the benches of the Benedictine cloiſters of Canterbury and Norwich, and of the ſecular cloiſter of Chicheſter, as well as in other places. See his illuſtrated paper on the indoor games of ſchool boys in the Middle Ages.—*Arch. Inſt. Journal*, XLIX, 319 ; ſee alſo XXXIII, 20. At Durham the cloiſter benches have all diſappeared, and with them, very likely, ſome ſets of "nine-holes," or perhaps marks for the game of fox and geese, which exiſt at Glouceſter and Salisbury.

*he was ſent to oxforde*]. Namely, to Durham College, firſt founded by Prior Richard de Hoton about 1290, but provided with a ſeparate endowment and a conſtitution by Biſhop Hatfield (1345-82). It was diſſolved

in 1541, and granted to the new Dean and Chapter of Durham, but became a hall in the University for about sixteen years, in which time going to ruin it was repaired and endowed by Sir Thomas Pope as Trinity College, where some of the old buildings remain, with Durham heraldry in their windows. See further in Wood, *Antiq. of Oxford* (Oxf. Hist. Soc.), II, 263; *Collectanea*, third Ser. (*ib.*), 1—76, with facsimile of Loggan's view, showing the old buildings; *Rolls, passim*, see Index, under Oxford. The Benedictine houses of Canterbury and Gloucester also had Colleges in Oxford belonging to them.

*they dyd syng there first messe*]. Always regarded as a principal and epoch-making event in the life of any priest. In the Cistercian Statutes of 1256–7, *Dist.*, II, 4, we find “*Sacerdotes noviter ordinati primas missas non nisi privatim cantant.*” A novice never handled any money until he said his first mass, but on that occasion he received 6s. 8d.—*Rolls*, Index, under Masses, first.

*Maister Sagersten*]. Mr. Sacristan, Sacrist, or Sexton, called *Secretarius* in Lanfranc.

*The Sextens checker*]. Mentioned above, ch. XI, p. 18. It was built by Prior Wessington between 1416 and 1446, at a cost of £60.—*Scr. Tres*, p. cclxxii. The pointed doorway that led into it from the north choir aisle is visible within the church, but has been effaced outside. The bench-table of the middle arch in the outer arcade on the east side of the north transept is cut away for the north wall of the checker, and on the north wall of the choir-aisle is an upright groove, as if there had been a wooden partition. The dimensions of the Sexton's checker were probably similar to those of the Vestry on the south side of the quire, p. 211.

*wth in the church in ye north alley*]. These words apply in strictness only to the doorway, not to the checker itself.

*but sence itt is pulled downe*, etc.]. This later addition refers to the visit of Charles I in 1633, when he addressed a letter to the Chapter directing them to remove “*certaine meane tenements*” built against the walls of the Church or Quire, as soon as the leases were run out.—*Cosin's Correspondence*, etc., Surtees Soc., I, 212—217. Whether the royal mandate was meant to affect the Sacrist's checker does not appear, but it was pulled down in 1633 or 1634 according to the Gough MS., above, p. 164.

*ye songe scoole made in ye Cloisters*]. It occupied, until recently, two compartments of the undercroft of the Great Dormitory, adjoining the south side of the Treasury. See above, p. 264.

*Mr Green*]. Probably James Green, who appears in the Treasurer's books as Minor Canon and Sacrist, 1663–7.

*to provyde bread*]. Lanfranc gives minute directions for the making of the altar-bread by the secretarius or sacristan.—*Wilkins*, I, 349. These are repeated, with additions, in the *Consuetudinary of Abbot Ware*, cap. vi.—*Cotton MS.* Otho, c. xi, fo. 34, and that of *St. Augustine's*, Canterbury, *H. Bradshaw Soc.*, 1902, p. 119. Only the very finest wheat flour was used, and the utmost care was observed in order to

ensure purity and cleanliness. "Frater qui ferra in quibus coquuntur tenet manus chirothecis habeat involutas." And while the "hostiæ" are being made and baked, the brethren employed are to say the regular hours, with those of the Blessed Virgin, the penitential psalms, and the Litany. The servants assisting are to recite psalms. On the fire-place in the south transept, see note on ch. xvi, p. 218, *Proc. Soc. Ant. Lond.*, Dec. 18, 1902, and *Rolls*, Index under Altar-breads, Hosts, Obleys, Obley-irons, Wheat.

*seggersten heugh*]. Called on the spot "Seggerston hyuff," and in the rolls *Clivus Sacristæ*, le Hough, le Hogh, le How, etc., *heugh* in the north being a level space at the top of a steep declivity, and to be distinguished from *haugh*, a flat between rising ground and a river, liable to be overflowed. See *Rolls*, Index under Sacristonheugh, for much information concerning the Sacrist's establishment there.

*St. Margarettes waird*]. St. Margarets Ward, L., C.; St. Margarets wood, H. 45; St. Mary's Cubard, Cos.; St. Mary's Cupboard (over an erasure), H. 44, and all the printed editions. Nothing has been found in the Sacrists' Rolls to throw any light on this matter.

*leathering*]. Providing with new baudericks when the old ones were worn out. On the old method of hanging the clappers by bauderick and busk-board, retained and in use in Devonshire in many cases in 1872, see H. T. Ellacombe, *Church Bells of Devon*, 17. The bauderick was a stout thong of whiteleather, *i.e.* horse hide prepared without tan. See *Rolls*, Index under Bawdricks, Bell, Bells, etc., Whiteleather.

*ye aumbrie . . . standing wth in ye north quer dour*]. It probably stood, like the great relic aumbry at Canterbury, opposite to the throne in the quire.

*Allso yei went to ye chapter house*, etc.]. The reference is to the daily meeting of the whole Convent in the Chapter-house after Prime in summer and after Terce in winter. Then took place (1) A reading from the Martyrology of the day, with suitable versicle, collect, etc.; (2) The reading of the local Necrology or list of names of the faithful departed benefactors, bishops, and other friends, with prayers for them; (3) The distribution of work to each monk, with versicles, collect, etc.; (4) The reading of a chapter in the Rule of the Order, with an exposition or sermon upon the portion read; (5) Self-accusation, the denouncing of notorious offenders, and penance. In minor details the usages varied in different orders, places, and times. See Martene, *Mon. Rit.*, lib. I, cap. v; Grancolas, *Brev. Rom.*, lib. I, cap. xxxvi; *Liber Eveshamensis*, H. Bradshaw Soc., col. 10.

*alwaies at ye heighe alter*]. This was the custom in many churches, but not in all.—*Wordsw.*, 21.

*his Memento*]. The portion of the Canon of the Mass beginning "Memento, Domine, famulorum famularumque tuarum," at which period in the service in ancient times the Diptychs, or lists of saints and others to be prayed for, were recited; hence the *Memento* was called *Oratio super Diptycha*. See references in W. Maskell, *Ancient Liturgy*, 1846, p. 84n., and Bona, *Rerum Liturg.*, lib. II, cap. xiv.

*the one halfe . . . did say masse*]. That is, each said his private mass while not assisting at the Chapter mass or High mass.

*ye high mess tyme*]. Probably about 10 a.m., the Chapter mass having been sung at nine.

*ther duple furnitures*]. So in the case of the High Altar, ch. III, p. 9.

L, pp. 99—102.

*Dane Robert Bennett*]. After the Dissolution he became first prebendary of the 11th stall, May 12th, 1541. His mother was a sister in the Hospital of St. Mary Magdalene, Durham, in 1532 and 1534.—*Memorials of St. Giles's* (Surtees Soc.), 245, 246. His account-book from 1530 to 1534 is printed in Vol. 18 of the Surtees series, and there are Bursars' rolls of his predecessors and himself for many years from 1278 to 1541.—*Rolls*, 484—707. On the title "Dane" (dominus) see p. 93n., and N. E. D.

*The Bowcers checker*]. There is a small blocked doorway just on the left as we enter the passage from the College to the Cloisters; this seems to have been the entrance to the Bursar's Office.

*cole garth*]. The coal-yard. The coal house is frequently mentioned in *Rolls*; see Index, s.v.

*all other . . . mayde there accomptes to him*]. See above, on the Obedientiaries, p. 274.

*ye Cellarer of the house*]. The Cellarer is one of the officers mentioned in the Rule of St. Benedict, and was always an important person in the management of a monastery, though in some places his duties were more extended than they seem to have been in Durham. It is to be noted that the word *cellar* (Lat. *cellarium*, set of cells) originally meant a storehouse or storeroom, whether above or below ground. The monastic *cellarium* was usually in more or less of the vaulting under the western range of the cloister. For Durham, see note on the Great Cellar, ch. xxxix, p. 259. At Canterbury the "Cellarer's domain" was very extensive, and included not only the usual *Cellarium*, but Prior Chillenden's Guest-chambers, and the Cellarer's Hall or Guest-hall. While the "North Hall" was used for the lodging of the lowest class of pilgrims, that also would probably be included. See R. Willis, ch. vi, and ch. vii, 3. There is a good deal about the Cellarer in Lanfranc; he is to be "*pater totius congregationis*," to look after the sick as well as the whole, and, on the day when the sentence of the Rule which relates to him is read in Chapter, he, having been warned beforehand by the Precentor, is to make a feast for the brethren in the frater, preceded by an act of reparation for his own shortcomings, while all are in Chapter.

*The Cellarers checker*]. William Todd, D.D., was the first prebendary of the fifth stall, and the Cellarer's checker, assigned to him as a prebendal residence, must have been over two apartments shown in Carter's plan as being on the west side of the kitchen, and each covered in by a waggon-vault running east and west. Some part of the Cellarer's stores may have been kept in these. These buildings were swept away in 1849, but the roof-mark of the chamber over them, and other indications, may still be discerned.

*a longe greece . . . ouer ye fawlden yeattes*]. This greece or flight of steps must have run east and west and have been carried over the folding gates by an archway; it cannot have run north and south, as did the later stairs shown in Carter's plan. The gates would lead from the *Curia* (now the College) in the direction of the bowling-green, and were probably situated at the south-west corner of the Dormitory, whence a road led northward by the side of the same and under the bridge between it and the upper storey of the Reredorter, shown in Carter's plan.

*His office was*, etc.]. All this is amply borne out by the extant Cellarers' Rolls, many of which, of dates between 1306 and 1535, have survived. Copious extracts from them are printed in *Rolls*, 1—112.

*Dane Roger Watson*]. First Prebendary in the second stall, May 11th, 1541.

*ye Terror of ye house*]. "The Terror" does not appear to be mentioned by this name in connexion with other English monasteries, but Du Cange gives some quotations under *Terrarius* and *Terrerius*. He was properly and originally an officer in charge of the lands, but in Durham the Bursar and the Keeper of the Garners received the rents and corn, while the Terror and Hostillar together discharged the duties of Guest-master. The Terror's Checker or office cannot now be identified. There are Terrers' Rolls between 1400 and 1512.—*Rolls*, 299—308.

*ye geste chambers*]. We have a full account of the names and furniture of these chambers in an inventory dated June 8, 1454. The chambers named are, the king's chamber, the knights' chamber, Barry, the water chamber, the new chamber, and the clerks' chamber, besides the summer hall and the winter hall. See *Rolls*, Introduction, xxxii.

*two hogshedes of wyne*]. These were probably kept in the cellarge now used as the kitchen of the house formerly assigned to the third stall. Among other expenses in the Hostillar's Roll of 1528-9 we find mention of ten hogsheds of red wine at 30s. and 35s., as well as "in vino Malwaset et claret empt. in villa diversis vicibus pro Justiciar' d'ni Regis, d'no Episcopo, et aliis extraneis et hospitibus," 20s. In 1523-4, "in vino empto . . pro multitudine adveniencium tempore gwerræ."—*Rolls*, 162, 161.

*provender for there horses*]. It is not known where the stables were, or where the hay was stored. The Hostillars' rolls regularly mention expenses of "falcacio et lucracio feni" at various places in the neighbourhood, as well as for oats, pease and beans for *præbenda* or provender for horses.—*Rolls*, 113—164.

*ye kepper of the Garneres*]. A necessary officer in every monastery, but not often mentioned. See *Rolls*, Introduction, liii.

*Mr Pilkingtons haule doures*]. Leonard Pilkington, D.D., fourth prebendary of the seventh stall (1567-92), is said to have rebuilt the Granary, which had been made into a dwelling house by Rob. Dalton, B.D., the first prebendary (1541-60). But the original substructure remains.



*Mr Bonnies house*]. Francis Bunney, A.M., was the fifth prebendary of the eighth stall (1572-1617).

*His office was, etc.*]. So at Worcester, the *Granetarius* received grain for flour and malt and kept account thereof.—Noake, *Worcester*, 258. There are *Rotuli Granatoris* at Durham of various dates between 1295 and 1534.

*where mr Bennettes lodging was*]. Robert Bennett, first prebendary of the eleventh stall (1541-58), having been previously monk and bursar; see above, p. 280. The precise site of the maltkiln is unknown.

*Dane Thomas Sparke*]. First prebendary of the third stall (1541-71). As he was consecrated bishop suffragan of Berwick in 1537, that he might exercise chorepiscopal authority through the whole diocese of Durham, he probably had a deputy to attend to the humbler functions of the Chamberlain of the Abbey. See above, p. 224. There was a regular allowance "pro duabus tunicis furrur' empt. pro camerario et ejus socio, 20s.; eidem camerario pro botis, 6s. 8d."—*Rolls*, 197; see Index under Tunics, furred.

*ye Chamberlayne*]. The Chamberlain (*camerarius*) is not mentioned in the Rule of St. Benedict, but has an important place in Lanfranc and in all accounts of monastic officers. He always looked after bedding and clothes, sometimes also after other matters; thus at Worcester he managed the horse-shoeing, and lighted and put out the lamps in the dormitory. Lanfranc directs that he shall supply horse-shoes for the abbot, prior, and guests. The rolls mention "ferrura equorum et mariscalcia," provender, summer pasturage, harness, etc., of horses.—*Rolls*, 165-198.

*The chamberlaynes checker*]. This was over the tailor's work-room, somewhere about the site now occupied by the first house on the right after passing through the great gateway. There are many Chamberlains' Rolls between 1333 and 1532, in which, under "Empcio pannorum," occur the annual purchases of large quantities of different sorts of cloth, white and black thread, cost of sewing (perhaps put out), etc.—*Rolls*, 165-198.

*Mr Swifte*]. Robert Swyft, LL.D., was third prebendary of the first stall, 1562-c. 1599.

*stammyne, othervaies called lyncye wonncy*]. *Stamine* is from the old French *estamine*, late Lat. *staminea* from *stamen*, warp, thread, used of woollen cloth for monastic garments (Du Cange, *s.v. Staminea*, etc.), or, as here, of linsey woolsey, cloth of linen and wool in combination, used for sheets and shirts. The term was also applied to a shirt made of this material.

*they dyd neuer weare any lynyng*]. It was said that St. Etheldreda from the time that she came to Ely would never use linen, but only woollen garments. Bede, *Eccl. Hist.*, lib. IV, cap. xvii (xix). This was "a recognised feature of the ascetic life." See Plummer's note in his edition of Bede, vol. II, p. 237, and references there given. At a visitation of Tavistock Abbey in 1373 the monks were strictly inhibited by Bishop Brantyngham lest any should use "lintheaminibus vel canisiis lineis."—*Reg. Brantyngham*, Pt. I, ed. Hingeston-Randolph,

312. Linen would be more costly, and thought too luxurious, and would want washing oftener than linsey woolsey. The Rule prescribes that the monks' clothes shall be such as can be found in the country where they live, or what can be bought at a cheaper rate. In 1471 Prior Bell sent a circular letter to the various cells expressly prohibiting the use of linen shirts and woollen *caligæ* closed, after the manner of lay-folk.—*Scr. Tres*, p. ccclii.

*one of the servantes*]. From there being at first as few servants as possible, there came, as time went on, to be a great many. At Evesham there were fifty-nine at the Dissolution, while at Durham there must have been at least a hundred. See App. V, p. 144. A hundred or more was the usual number in the larger monasteries. At Worcester, the Chamberlain had a staff of tailors under him in their work-room to the west of the church, and at Durham he had a *ciissor* under him.—*Rolls*, Index under Tailors.

*the common house*]. See above, ch. XLV ; p. 270.

*The Commoners checker*]. Constructed by partitioning off some part of the vaulted undercroft, probably by wooden screens. There are several rolls of the Commoner (*communiarius*) between 1416 and 1535, in which we find mention of the fuel, figs, raisins, etc.—*Rolls*, 285—298.

*spices against lent*]. Spices and savoury herbs would enable the monks better to relish and digest their food on fast-days. We find that at Winchester the fraterer's *valectus* provided, at the Collation on vigils, when they fasted, sage, mint, and parsley, in lieu of spices, from the Invention to the Exaltation of the Holy Cross, May 3rd—Sept. 14th, during which time these herbs would be flourishing in the garden. See *Consuetudinary*, ed. Kitchin, 1886, pp. 24, 47 ; *Rolls*, Index under Spice, Garlic, Onions, etc.

*for the keeping of his O*]. It was usual for each of the principal officers in a monastery to "keep his O" by singing one of the "great O's" or Advent anthems (see above, p. 270) and providing a pittance or feast. There are several references to these in the Winchester Rolls edited by Dean Kitchin ; we there find the *O Prioris*, *Curtarii et Berthonarii*, *Custodis*, *Coquinarii*, and *Hordarii*. The same "O" was not always assigned to the same officer. The custom at Fleury was for the Abbot to have *O Sapientia*, the Prior *O Adonai*, the Gardener *O Radix Jesse*, the Cellarer *O Clavis David*, the Treasurer *O Oriens*, the Provost *O Rex Gentium*, the Librarian *O Emmanuel*, the Master of the Works, who was also Sacrist, *O Virgo Virginum*. Elsewhere the Treasurer usually had *O Clavis* (*Archæologia*, XLIX, 231). The solemn and moderate little banquet may have been a sort of set-off against any fasting that was observed on these last days of Advent. The person of greatest dignity took *O Sapientia* ; "Excellentior persona quæ in choro præsens fuerit incipiat Antiphonam . . . post illum . . . gradatim per singulas personas descendendo, usque ad Vigiliam Natalis Domini."—*Brev. Sarum*, *Cantab.*, cliv, clv. At Durham, however, the first "O" fell to the lot of the Commoner, unless the author of *Rites* be confounding some other "O" therewith, which is not impossible, considering the time at which he wrote. See above, ch. XLV.

*fygges and walnutes*]. Dried fruits, especially raisins, will to some extent compensate for the absence of flesh from a dietary.

*Dane Will'm Watson*]. Mentioned above, ch. XLIX, p. 94, as Vice Prior. The two distinct offices of Vice Prior and Prior's Chaplain appear to have been held by the same person at the time referred to.

*over the staires*]. The Dean's (formerly Prior's) hall is still reached by a flight of stone stairs.

*at the Bowcers handes*]. It may be noted that the Bursar's checker was situated close by that of the Chaplain. See above, p. 280.

*named after this sorte*]. It would seem that novices as well as monks were named "Dane"; so Bachelors in our Universities are styled "Ds." for *Domnus*.

LI, pp. 102—103.

*before mentioned*]. Ch. II, p. 3.

*ye visitac'on*]. The Visitation at Durham is not mentioned in the Letters on the Suppression of the Monasteries published by the Camden Society, the subjects of which do not extend further north than Yorkshire. Dr. Legh, Ley, or Lee was one of the most active of the Commissioners employed. He was described as "a doctor of low quality," and his proceedings seem to justify the description. See *Dictionary of National Biography*. He was at Selby on the 8th of December, 1537, as was Walter Hendle or Henley. Blythman was at York 15th December, 1537.—*Letters on Suppr. Mon.* (Camden Soc.), 166, 168. They were probably at Durham during the same year, for 1537 is printed in the margin of Harpsfield's *Hist. Eccl. Angl.* (1622), p. 105. The shrine at Bridlington was ordered to be taken down in that year, but the general order was given in the middle of 1538. The sheriffs, magistrates, and other laymen then received commissions to take down shrines and other monuments that were regarded as superstitious and afforded plunder. Wilkins prints the commission for taking down St. Richard's shrine at Chichester.—*Conc.*, III, 840. There are good accounts of the whole business in R. W. Dixon's *History of the Church of England*, II, 69—74, and in F. A. Gasquet's *Henry VIII and the English Monasteries*, 1889, II, 402—413.

*woorthie & goodly jewells*]. See the lists in *Rolls*, under Status Officii Feretrarii.

*one pretious stone*]. The Emerald, valued, with five rings and silver chains, at £3,336 13s. 4d. in 1401.—*Rolls*, 454.

*ye chiste . . . bound wth Irone*]. This iron-bound chest is not mentioned by Raine as having been found in 1827. It had probably been discarded when a new chest was made in 1541—2.

*ye goulde smyth*]. Probably one whom the Commissioners took about with them to assist them in dealing with the plunder.

*a great fore hammer*]. "The large hammer which strikes first; a sledge-hammer."—N. E. D., where see quotations 1543—1894.

*vncorrupt*]. Doubtless in what is called a "mummified" condition, as bodies have often been found, e.g. those of our kings Edward the Confessor, Edward I, and Charles I, of Thomas Gray Marquis of

Dorset, and of Bishops Lyndwode the canonist, Braybrooke of London, and Thirlby of Ely. Several bodies of Capuchin friars in the same dried-up state are now exhibited at their monastery in Rome, and others like them elsewhere.

*a forth netts growthe*]. Or probably more. It is not likely that St. Cuthbert would pay any attention to his beard during his last sickness.

*his vestmentes*]. Found in 1827 and still preserved. See Raine, *St. Cuthbert*, 194 ff. and Plates.

*his met wand of gould*]. The term metewand is usually applied to a measuring rod, but here it must mean a crosier, which, if of gold or silver-gilt, would be carried off by the Commissioners of 1537, and so would not be found in 1827.

*when he did breake vpe ye chiste*]. He must have broken up three chests, viz. the iron-bound chest above mentioned, the "chest covered with hides" that was opened in 1104, and the innermost chest, covered with carvings, opened at the same time. The two latter were found in 1827, but the outermost chest then found would be one made for the burial in 1541-2, and described as "a new coffin of wood" in a tract written about 1559.—Raine, *St. Cuthbert*, 76, 175; *Brief Account*, 58; *Rolls*, quoted in note below. The greater part of the chest covered with carvings is now to be seen in the Cathedral Library, and is described in the Catalogue of Sculptured Stones, etc., Durham, 1899, pp. 134-156, and Plates 9-13. The broken pieces were taken out of the grave in 1827, and fitted together, as far as possible, in 1898. The cover, sides, and ends exhibit rude but spirited outline carvings. On the cover, Christ with the symbols of St. Matthew and St. Mark over the head and of St. Luke and St. John under the feet. On one end, the Blessed Virgin with the Infant Jesus, on the other St. Gabriel and St. Michael. On one side, the twelve Apostles with St. Paul, and probably St. Barnabas, in two rows; on the other, one row of six Archangels. The figures have their names lightly cut on the wood, some in Roman and others in Runic characters such as were used in England in Eata's time.

*alas I haue broke one of his leigges*]. He may only have caused a knee-joint partly to come asunder, which would consist with the bones being found "perfectly whole" in 1827 (Raine, *St. Cuthbert*, 213) and again in 1899 (*Archæologia*, LVII, 19 ff.).

*ye synewes & ye skine heild it*]. As they easily might do in the case of a dried-up body. And when the bones were examined in 1899 some of them showed "much ligamentous matter still adherent," others showed remains of periosteum, and there were further indications that the body had not decayed in a grave in the usual way (*Archæologia*, LVII, 20).

*close and saiftie kept*]. An iron-bound chest now at the Castle, mentioned above, p. 264, is shown as that in which St. Cuthbert's body was kept, but the tradition may be quite modern and destitute of foundation. It has been argued with great ingenuity by the Rev. W. Brown that, during its sojourn in the Revestry, St. Cuthbert's body was hidden away somewhere in the church, and a "sham St. Cuthbert" made up by swathing a skeleton

and placing on it episcopal robes which may have been taken from the stores of the feretory if not from the very body of the Saint; that by such a pious fraud the real body was secured from profanation, while the counterfeit was buried in St. Cuthbert's coffins in 1541-2, and that the Roman Catholic traditions of the hidden body rest on a sound foundation.—(*Where is St. Cuthbert buried?* Durham, 1897). But the examination in 1899 made the identification of the body, to say the least, highly probable, and this probability was much strengthened by the discovery with it of parts of a skull which was all but certainly St. Oswald's.—*Archæologia*, LVII, 24. Mr. W. H. St. John Hope calls attention to another important point, namely that the cross found on the body in 1827, "deeply buried among the remains of the robes which were nearest to the breast of the Saint" (Raine, *St. Cuthbert*, 211), must have been there, but overlooked, both in 1104 and in 1537, for Reginald does not mention it, and it would hardly have been put on the body at the later date. Therefore the body seen in 1104 was, in all probability, that which was seen in 1537, 1827, and 1899. There is an almost contemporary notice of the opening of the shrine in the tract, c. 1559, printed 1799, on the Origin and Succession of the Bishops of Durham, p. 27, in George Allan's collection of local tracts.

*the prior and the mounckes buried him*]. The original bill of expenses connected with this burial (1541-2) is now hanging in the Library, framed and glazed. For a printed copy and translation, see Raine, *St. Cuthbert*, 179, 180; it is printed also in *Rolls*, 742, 743. Nails and iron bands are mentioned, and were probably for the new coffin, the wood for which would come from the capitular store, and so not be specified. There are entries relating to the marble stone, and the sewing of a sheet, indicating that the interment was carefully and decently conducted. On January 1st, 1542, George Skeles was paid 15d. for 2½ days "circa facturam putei S. Cuthberti."—*Rolls*, 742. Harpsfield says that Bishop Tunstall gave the directions for the grave.—*Hist. Eccl. Angl.* (1622), p. 105. The marble base-course of the shrine was used in the sides of the new grave.—*Archæologia*, LVII, 14, 16.

*where his shrine was exalted*]. The marble substructures of the shrines of St. Cuthbert and St. Bede were removed in 1542; "solut. Johanni Symson pro ablacione tumbæ S. Cuthberti et tumbæ S. Bedæ pro quatuor diebus ijs. per me Robertum Dalton."—Raine, *St. Cuthbert*, 178n.; *Rolls*, 742.

LII, pp. 103—104.

*defaced by ye said visitors*]. "Paid to Rayffe Skelus and iij fellows for takyng away Sanct Bedes Tumbæ, 154."—Raine, *St. Cuthbert*, 178n.; *Rolls*, 742.

*his bones being interred*]. The plain tomb in the Galilee was probably made at this time. The ground under it was examined in 1831, and at a depth of about three feet below the floor were found a good many human bones arranged in their respective places in a coffin of full size, but by no means the whole number belonging to a perfect skeleton. This was not to be expected, for many of Bede's bones,

real or reputed, had been acquired for other churches, and, indeed, some may have been left at Jarrow when the rest were brought to Durham by Elfred Westou, c. A.D. 1022. For an account of the examination of the grave, see Raine, *Br. Acc.*, 79—82.

*the said stones*]. These stones are now in the floor between two of the piers near the door to the N.W. corner of the cloisters. The one, with *three* holes in each corner, measures 4 ft. 6¼ inches by 2 ft. 10 in.; the other, without holes, 4 ft. 4¼ in. by 2 ft. 8 in. The cover of St. Cuthbert's shrine ran up and down on rods or staves in the same way.—Ch. II.

## LIII, p. 104.

*Sacte Marks Day*]. Gregory the Great appointed that the "Greater Litany" should be sung in procession on St. Mark's day on the occasion of a pestilence in Rome, and this observance continues in the Church of Rome to this day. The Greater Litany is to be found in the Roman Breviary next after the Penitential Psalms, and it is used also on the Rogation days. See also *Brev. Sarum* (Cambridge), Fascic. II, col. 250, and *Brev. Ebor.* (Surtees), vol. I, col. 931.

*commonly fasted*]. The penitential character given to the day superseded its observance as a festival. But if St. Mark's day fell on a Sunday or in Easter week there was, in some places at least, neither fast nor procession that year. G. J. Aungier, *Hist. Syon*, 1840, p. 353. For an English rule see *Sarum Missal* (Burtonisland), col. 739.

*ye Bowe church*]. That of St. Mary in the North Bailey.

## LIV, p. 104.

*ye iij' Cross daies*]. The Rogation days, or three days next before the Ascension Day. The term Cross-days appears to have been connected with the processional crosses and banners bearing crosses that were carried in "beating the bounds," perhaps also with the boundary crosses that were visited in these perambulations. See Ellis's *Brand's Pop. Antiq.*, I, 201; *Popish Kingdome*, Englyshed by Barnabe Googe, R. C. Hope's reprint, 1880, p. 53. The Litanies sung on these days were the same as on St. Mark's day.

## LV, pp. 105—107.

*Sacte Cuthb.: Baner*]. In 1536–7 we find a payment of 5s. "pro emendacione vexilli Scī Cuthberti per communes Dunelm. fracti."—*Rolls*, 483.

*his crutch . . . with a rich myter*]. The Priors of Durham had used the crosier and mitre from the time of Prior Berrington. See above, ch. XXV.

*Sacte Beedes shrine*]. Ch. LII.

*the picture of Sacte Oswald*]. "Ymago S. Oswaldi argentea et deaurata cum costa ejusdem inclusa in pectore ymaginis" (1383).—*Rolls*, 426.

*Sacte Margarettes Crosse*]. Probably the smaller of the two Black Roods of Scotland. See above, pp. 18–19. "Una crux que vocatur Sancte Margarete regine Scocie."—*Rolls*, 426.

*Lyegaite*]. Formerly Lykegate, *Rolls*, Index under Durham, streets, and p. 933; *Likyate* in *Scr. Tres*, 117 (1333); *Lyegate layne*, H. 45; *Lidgate*, *Cos.* and H. 44; *Ly-gate*, *Dav.*; *Lidgate*, H. editions; "now Bow Lane," MS. addition. Now called Dun Cow Lane.

*south bailey*]. "South" in all the MSS. and editions. But read "North," or, "to the South Bailey."

*ye abbey garth*]. The *Curia* or great court, now the College.

*Image of Sacte Aidan*]. Perhaps the head only; "Caput Sci. Aydani ornatum in cupro deaurato et lapidibus preciosis" (1383).—*Rolls*, 433. But an image of the whole figure may have been acquired later.

*the goodly riche Jewelles and Reliques*]. Some *status* or lists of various dates, printed with the Feretrars' *Rolls*, fully bear out what is here stated.

*kyng Richard*]. Richard III made oblations at the high altar on St. Brendan's day, 1483.—*Rolls*, 414.

*the historie of the church*]. *The History of the Church at large*.—Davies. Apparently some unpublished work now lost.

#### LVI, p. 107—108.

*The place grene*]. Now called the Palace Green.

*the towele boweth*]. Bishop Tunstall built a Toll booth "of eslier worke" (ashlar) in the Market Place, and the suffragan bishop Sparke set up a cross, also in the Market Place, where the old Toll booth had stood, namely, near the middle of the "square."—*Scr. Tres*, 155, 156; Raine, *Auckland*, 64n.; Hutchinson, *Durham*, II, 295.

*Wyndshole yett*]. There was probably a gate at the top of the lane or path that leads down from the S.W. corner of the Green to the Banks, now called "Windy Gap."

*sytyng on there kneys*]. Kneeling, as above, p. 52.

*The prior did sence yt*]. He censured it, of course. The absurd reading "fetch" is in all the editions as well as in Cosin's MS., but *L.* and *C.* have "sence."

*ye Banners of ye occupac'ons*]. Those of the various trade guilds.

*ye Revestrie*]. That of St. Nicholas' church.

*Docter Harvye and Docter Whitby*]. See p. 251. For documents relating to this visitation in the first year of Edward VI, see Wilkins, vol. iv, pp. 3—26.

*he dyd tread vpon it*]. And so did Doctor Horne, the dean of Durham, according to Ch. XXXIII, p. 69.

## NOTES ON THE APPENDIX.

Appendix I, pp. 109—122.

*A discription*, etc.]. This description is attributed by Hunter, p. 129 of his editions, to "Prior Wassington," but upon no authority. Indeed some of the persons represented flourished long after Prior Wessington's death, and the account seems to have been drawn up as a supplement to *Rites*, for it makes no mention of any of the windows therein described. There is a similar description of the windows at Fairford, "from an old MS.," in Hearne's *Coll. O. H. S.*, V, 244—247.

*3 faire lights*]. All existing representations known to us show a two-light window in this place, *e.g.* the plates in Carter and in Billings, and some earlier views. But the description here is so particular that there must have been a three-light window at the time when it was written, unless there be some confusion with another window. All the aisle windows were Norman, with inserted Perpendicular tracery.

*a monke in a blew habitte*]. The black habit of the Benedictines was usually represented as blue in painted glass, for the sake of pictorial effect and harmony of colour. The St. Cuthbert window at York, for example, is full of "blue monks." Sometimes purple was used, as in the old glass at the Bodleian Library, representing the penance of Henry III.

*knelling vpon his knees*]. "Sitting upon his knees" is the expression commonly used in *Rites*; see pp. 34, 52, 107.

*turrett wyndowes*]. The upper lights in Perpendicular or Decorated tracery, such as had been inserted in the Norman windows.

*round about coloured glasse*]. Apparently a coloured border.

*saint Katherine*]. See above, p. 195\*.

*armes of St Cuthbert*, etc.]. See below, p. 290.

*Bushop Skirlawes armes*]. See above, p. 209.

*his armes in a scutcheon*]. See above, pp. 44, 230.

*St Xpofer*]. The legend of St. Christopher; see *Legenda Aurea*, xcv; (no lessons in the ordinary English or Roman Breviaries) was one of the most popular of all in the Middle Ages, and representations of him abounded. Gigantic images of the Saint crossing the stream with the Infant Christ on his shoulders, and grasping the staff, were often placed in conspicuous situations, with the inscription, "Christophori sancti faciem quicumque tuetur, Illa nempe die non morte mala morietur." There is a very fine example in glass at All Saints', North Street, York, having these words on a scroll over his head, "Cristofori d'ns sedeo qui crimina tollo."

*10 knotts*]. Devices in pattern glass. The same term was applied to ornamental flower-beds. Alicia Amherst, *Gardening in England*, 1895, pp. 83, 122, 209.



*the picture of god*, etc.]. Doubtless the usual representation of the Holy Trinity, commonly including the Dove, not here mentioned.

*armes of the nevills*]. This being one of the windows of the Neville Chapel. Canon Greenwell quite well remembers these windows, and the Nevilles' arms in them (*gules a saltire silver*).

*ye hind at his feete*]. Referring to the beautiful legend of the hunted hind protected by the saint (*Legenda Aurea*, cxxv; *Brev. Rom. et Ebor.* September 1).

*St Katherine*]. See above, p. 195\*.

*ye order of St Bennett*]. See Appendix III, p. 124.

*the priors within*]. "ffryars" in H. 44, Hunter, etc., an obvious mistake, for there were no Friars of the Benedictine Order.

*houghells altar*]. Endowed with land at Houghal, near Durham, as the adjoining altar was with land at Bolton in the parish of Edlingham, Northumberland.—Greenwell, 55<sup>n</sup>.

*St Xpofer*]. See above, p. 289.

*ye picture of St Leon'de*]. There is a figure of St. Leonard in painted glass, probably from the Cathedral, possibly this very one, now inserted in the staircase window of the house belonging to the second stall, now occupied by Canon Tristram. A coloured engraving of it was published by William Fowler, of Winterton, in 1806.

*ye old seat*]. The long form mentioned p. 34.

*a casement*]. An opening portion; Hunter has "casemond" here, and "casemund" occurs in 1556 (N. E. D.).

*a monke traueyling*, etc.]. For the story here represented, see Bede's *Life of St. Cuthbert*, ch. x, or the *English Metrical Life*, p. 49. The same story has often formed the subject of pictorial representations. See *Yks. Arch. Jnrl.*, IV, 305, XI, 493.

*armour in blew colours*]. Here the blue glass would indicate polished steel.

*4 seu'all armes in scutcheons*]. The arms attributed were, for St. Cuthbert, *Az.* a cross patonce *Or* between four lions rampant *Arg.*; for St. Oswald, *Gu.* a plain cross between four lions rampant *Or*; for Our Lady, *Az.* a heart *Gu.* winged *Or* transfix'd by a sword in pale proper; for St. George, *Arg.* a plain cross *Gu.* See Longstaffe in the *Herald and Genealogist* of 1872. Dugdale in 1666, in his Church Notes in the Heralds' College, describing the Durham glass "in australi fenestra alæ australis," gives the two latter only, the two former having probably been removed. At the present time the above arms, with the exception of St. George's, are in a window at the Deanery, and have probably been taken from the Cathedral.

*part of the Crede*]. The legend assigning an article of the Creed to each Apostle is of course mediæval, not primitive. Two sermons among the Pseudo-Augustinian works (CCXL, CCXLI, alias *De Symbolo*, IV, v, Migne, *Patrol. Lat.*, vol. 39, pp. 2189, 2190) assign to each Apostle an article, but only five articles are given to the same authors in the two discourses. The legend, with a list of apostles and articles, is

given in the *Rationale* of Durandus, lib. IV, cap. 25. No one order seems to be strictly followed in mediæval art ; most of the Apostles have the same articles, but some are subject to variation. There is a list in *The Myrroure of Oure Lady*, E. E. T. S., 1873, p. 312.

*St Leonard*]. See note, p. 290.

*Thomas Moresbie*]. Thomas Moreby was Cellarer in 1419 (*Rolls*, 56), and in 1459 there were two *patellæ* called Moreby, probably his gifts or acquisitions (*Ib.*, 89).

*Wm Drax*]. Prior of Coldingham, 1417-1441. The mention of the crosier in the hand of a Prior of Coldingham, which was only a cell of Durham, is remarkable.

*prioress*]. St. Ebba was Prioress in the double monastery of Coldingham.

*St Wm Bushop*]. St. William, archbishop of York.

*Thomas Rome*]. Sacrist 1405-25. Frequently mentioned in the *Rolls* ; see Index thereto under his name.

*The 9 Altars*]. For notices of the North and South windows, see above, p. 3.

*a crosse diuision*]. The Lancet windows in the Nine Altars were all provided with Perpendicular tracery, and, being lofty, required transoms. This tracery has been renewed at the South end.

*Cloyster windowes*]. Described above, ch. xxxvi, p. 76.

*blowing his horne*]. St. Oswald's ivory horn was among the relics preserved at Durham.—*Rolls*, 431.

*with a scepter*]. St. Oswald's ivory sceptre was also among the relics.—*Rolls*, 426.

*a faire crowne of gold . . . a bush of ostrich feathers*]. The palatinate coronet and plumes used by Bishop Hatfield and his successors. See Longstaffe on the Old Official Heraldry of Durham in the *Herald and Genealogist*, 1872, and the Plates of Seals in Surtees' *History of Durham*.

*St Katherina*]. See above, p. 2, and the notes thereon, p. 195.

*St Margaret*]. See *Legenda Aurea*, No. lxxxviii ; *Brev. Sarum et Ebor.* 20 July.

*drawen vp by wyndowes*]. That is, by a windas or windlass ; (pully, H. 45 ; windowes, C.).

*Mary Magdelene . . . iudged to die*]. The Rev. Father Poncelet, S.J., the Bollandist, who has kindly examined all the printed texts relating to St. Mary Magdalene, has not found anything like this incident, and he thinks it probable that we here have some confusion with another saint, though the particulars given are not precise enough to enable us to say what saint.

*saint Edmond*]. The archbishop, not the king, as appears below. For the legend here referred to, see *Nova Legenda Angliæ*, Oxford edition, in which, as in the edition of 1516, the saints are entered in alphabetical order, vol. I, p. 317.

*fadowmed*]. Fathomed, *i.e.* encircled by extended arms. See Fathom, *v*, in N. E. D.

*his beheading*]. The picture no doubt represented the beheading of St. Paul.

*altar of St. Aidaine*]. Add, "and St. Helen."

*carried to Heaven by two Angels*]. See *Yorks. Arch. Jnl.*, IV, 287; Bede, *Vit. S. Cuthb.*, IV; *Engl. Metr. Life*, 36, 37; Appendix No. IV, p. 142.

*St. Elinor*]. A mere mistake, of course, for "St. Helena."

*in her armes*]. This must be a clerical error, corrected in H. 44. The picture was probably a representation of the Holy Trinity.

*8 seuerall orders*]. Nine orders are reckoned, the seven here named, together with Thrones, and Virtues, which, with the six pictures mentioned in the text, would make up the "eight several pictures." Nine pictures could not have been got in, so one was made to represent Cherubim and Seraphim. The two omitted Orders may either have disappeared from the window, or may have been accidentally omitted in the description.

#### Appendix II, pp. 122—123.

*Anno Domini 1448*]. The Sacrist's roll for this year is not extant, and the Feretrar's Roll contains nothing relating to the royal visit. Over the heading of the Hostillar's roll is written "Adventus Regis," and a white horse was bought "de uno cursore d'ni Regis." The Bursar's roll of the previous year has entries relating to correspondence with the king, but the roll for 1448 is lost.

F. C. *vj<sup>o</sup> kal: octobris*]. In 1448 the Dominical or Sunday Letter was F, therefore C was the letter of Thursday, Sept. 26, or *vj* kal. Oct. See Aug. De Morgan's *Book of Almanacks*, pp. vii, 5, 21.

#### Appendix III, pp. 124—136.

*Inscriptions beneath the Figures*]. This article is given as in the edition of 1842, but with some corrections, and references to the MS. In that edition the paragraphs relating to local saints are given entire, the rest being represented by the headings only, or by short abstracts. The present editor copied the whole of them with the intention of printing them in this edition, but as they would occupy about forty pages, that plan has been abandoned. And as it is probable that the inscriptions on the screenwork were simply what appear here as headings, and that the explanatory paragraphs never appeared in the church at all, there seems the less reason for introducing them here. Those relating to the local saints, however, may as well remain as specimens showing what the others are. They are all copied in full, but incorrectly, in MS. *Cosin* B. II, 2. It does not seem necessary to annotate them fully, as they hardly seem to come within the scope of the present work.

*per Barlaam conversus*]. Barlaam is said to have been a monk in India in the earliest period of monasticism, and to have converted Josaphat, an Indian prince.—*Dictionary of Christian Biography*. Barlaam and Josaphat are commemorated in the Roman martyrology, Nov. 27. John Damascene is the primary authority concerning them.

- Ex Libro de fundacione*, etc.]. The reference is to Symeon, *Eccl. Dunelm.*, lib. II, cap. i.
- commisso gravi prælio*]. The famous "Battle of the Standard," fought in 1138.
- monachico habitu est indutus*]. This took place in the Cluniac monastery at Pontefract, in 1140.—*Fasti Ebor.*, 208.
- Ex Policronica*]. The *Polychronicon* of Ralph Higden, compiled in the fourteenth century.
- munusque amoris deposuit*]. Ethelwold's present may possibly have been the stole and maniple still in existence. See Raine, *St. Cuthbert*, 208n., and 53. But the gift may have been that of a relic.
- Ex Historia Aurea*]. The *Historia Aurea* is extant in three sets of MSS., namely MSS. Lambeth 10—12; MSS. C.C.C.C. 5, 6; and MS. Bodl. 240. It was compiled by John of Tynemouth in the fourteenth century; he also wrote, in its original form, the *Nova Legenda Angliæ* commonly attributed to John Capgrave. See the Introduction to the edition of the last-named work issued by the Clarendon Press in 1901, pp. lv—lviii, and ix—xi. That the fine copy of the *Historia Aurea* now at Lambeth is presumably the one that belonged to Durham Abbey is shown by the beginnings of the second leaves, which are recorded in *Catalogi Veteres*, p. 56.
- Tymensis episcopus*]. Of Thmuis in Egypt? Two persons of the same name seem to be confounded here. See *Dictionary of Christian Biography*, under Serapion, 9, 10.
- Ruspensis ecclesiæ episcopus*]. "The little town of Ruspe (or Ruspæ), a small sea-port on a projecting spur of the coast, not far from the Syrtis Parva—lat. 35° 1', long. E. 11° 1'."—*Dictionary of Christian Biography*.
- Et ex vita ejusdem*]. The reference may be to a Life of St. Eata that has been printed, from a York MS., in *Miscellanea Biographica* (Surtees Soc.), 121, also in Raine's *Hexham*, I, 211. It is merely a compilation from Bede.
- Et ex Libro*, etc.]. Symeon; see above.
- ingressum mulierum . . . interdixit*]. See note on ch. XXII, p. 228.
- ex vita ejusdem*]. The Life of Benedict Biscop in Bede's *Historia Abbatum*, in his *Opera Historica*, ed. Plummer, I, 364—377.

## Appendix IV, pp. 137—143.

- Scripturæ sub Imaginibus Regum*]. In the case of these inscriptions under figures of kings and bishops, as in that of inscriptions under figures of saints referred to in the note on p. 292, it seems hardly likely that the explanatory paragraphs appeared on the screens in the church. This list is quite different from those on pp. 20—22; see note, p. 212.
- legem Cuthberti*]. "Lex Cuthberti" was a term applied to any particular law by which the men of the Bishopric were governed. For another of these laws, see p. 138, paragraph 2, and there is one in *Scr. Tres*, Appendix, No. cccxxxii. Symeon speaks of Athelstane's confirming "leges quoque et consuetudines ipsius Sancti quas Avus ejus Rex Elfredus et Guthredus Rex instituerant," and of his

brother Edmund's confirming them again.—*Eccl. Dunelm.*, II, xviii. "Sac, et Socne, Tol, et Team, Infangenthesf," and "Wrecch," are mentioned in the false charter of William I printed in the *Feodarium*, p. lxviii. The other terms as here stated to have occurred in the inscription are corrupt forms handed down to the time when the inscription was made, and wrongly copied, perhaps again and again, by persons to whom they were unfamiliar. Our sole authority for them is the MS. of 1660. The Rev. Charles Plummer suggests a possible reading something like this, "Mid fullum fréodóme, mid wrece, mid wite & were" (fines and wergilds, or, perhaps, "mid wrece & wite mid útware & inware," though he knows no authority for this last word), "mid Sac et Socn." In any case, he says, the original cannot be as early as the time of Edmund, and must be a forgery.

Appendix V, pp. 144—147.

*Liberatura specialis*, 1510]. Not collated, as the Bursar's book from which it was taken has not been found. One great point of interest about this appendix is that it gives us a complete list of all the servants of the monastery. For other references to Liveries, see *Rolls*, Index under the word. Most of the descriptions explain themselves; a few may require explanation.

*valecti*]. Upper servants.

*popinari*]. *Popinarius* is properly a cook or victualler. In the Bursar's Roll of 1510—11 we find "Et in uno magno vase vulgo a mele pro Pompenar' d'ni, 6d."—*Rolls*, p. 661. In that of 1511—12 *Popinario* seems to correspond to *valecto promptuarii* in that of 1536—7, *Ib.*, 703". The *popinarius* had a *gromus popinæ* under him; see p. 146.

*cator*]. A Cater; now called a Caterer or provider. See *Rolls*, 902.

*parve domus Bursarii*]. This was a sort of store-room. See *Rolls*, Index.

*couper*]. A couper; one who buys and sells, barterers or dealers, as does a "horse-couper."

*barngreif*]. The "grave" or steward of one of the Abbey barns.

*gromi*]. "Grooms" or inferior servants.

*fyshuke*]. Not explained, unless it should be *fysshare*, fisher.

*sethar*]. Seether or boiler. See *Rolls*, under Seether, the.

*bowter*]. A bolter; one who sifts meal.

*bagman*]. See *Rolls*, 551, 703; the Baghorse is frequently mentioned, see Index to *Rolls*. Bagsaddle and Bagsaddletrees also occur. The bagman doubtless went about with the baghorse, but what the bags contained does not appear.

*palesser*]. The *palicerus*, or park-keeper, or rather, perhaps, the paling-keeper. Sir Tho. Gargrave, writing of the Old Park at Wakefield in 1574, mentions "fees to the keeper and palester."—J. J. Cartwright, *Chapters in Hist. of Yks.*, 1872, p. 74. Hence the surname Pallister, or Palliser.

*singyll clothe*]. See below, "2 singill pece contin. 18 uln. dowbill." The meaning is not clear. Perhaps the "single" was of a certain breadth and the "double" twice the breadth. A piece of "pannus strictus" contained 11¼ ells of "singill."

*lathamī*]. Of the *lalomus* or stone-cutter.

*panni generosorum*]. The Rolls contain many particulars of these and of cloths for the liveries of other officers and servants. See the Index under Pannus, Panni, Cloth, Clothes, and the Introduction, pp. iii, v.

. . . *preste*]. Probably the priest who said mass at Magdalens and Kimblesworth, and was also schoolmaster, p. 91.

*sad*]. Cloth of sober hue.

#### Appendix VI, pp. 148—158.

*Indulgentiæ*]. Dr. Raine's abstract is here printed as in the edition of 1842 without a verbatim collation. But a few corrections have been made from the original MSS. and seals. The explanation of Indulgences now current is, that an Indulgence is "a remission of the punishment which is still due to sin after sacramental absolution, this remission being valid in the court of conscience and before God, and being made by an application of the treasure of the Church on the part of a lawful superior."—Amort, quoted in Addis and Arnold's *Catholic Dictionary*, 1884, and in the N. E. D.

*Galwathiæ*]. Of *Candida Casa*, Whithern, or Galloway.—R. Keith, *Historical Catalogue of the Scottish Bishops*, 1824, p. 271.

*summa dierum cccc et xxxv dies*]. That is, the lawful superiors "applied the treasure of the church" to those who contributed to the fabric, in such a way that 430 of the days of canonical penance due according to the ancient discipline of the Church were relaxed or "excused," so to speak, provided further that the required conditions existed in each case, namely, to be in a state of grace, etc. Theologians now carefully guard against the idea that indulgences (as, *e.g.* for a year, or a month, or forty days) had reference to periods of penance to be undergone in purgatory. But what ideas were connected with them in the popular mind in the middle ages it is perhaps impossible for us now to know.

*Augustaldens*]. Of Hexham.

*H. Elyens*]. Hugh Norwold, bishop of Ely 1229–1254.

*Candidæ Casæ*]. Of Whithern or Galloway.

*Breynensis*]. Of Brechin.—Keith, 159.

*Egdunensis*]. Probably for *Enhegdunensis*, *q.v.* infra.

*Catanensis*]. Of Caithness.—Keith, 210.

*Ergadiensis*]. Of Argyll.—Keith, 286.

*Alnecrumb*]. Now Ancrum, on the river Alne or Ale, in Roxburghshire. The Bishops of Glasgow had a rural palace there.

*Laudocensem*]. "Laodicensis" on the seal, *i.e.* of Laodicea.—Stubbs, *Reg. Sac. Angl.*, 1897, p. 195.

*G. Archiepiscopum*]. Godfrey de Ludham, 1258–1265.

*Ruthbotensem*]. Of Raphoe.—Stubbs, 205.

*Archadiensem*]. Probably of the Orcades or Orkney. There was a Peter bishop of Orkney in 1270–84.—Keith, 220.

*Enhegdunensem*]. Of Enaghduin, in Ireland.—Stubbs, 208.

## Appendix VII, pp. 159—160.

The following are the present occupants of the prebendal houses. That of Stall 1.—C. Hodgson Fowler, Esq., Architect to the Dean and Chapter. 2.—Dr. Tristram. 3.—Dr. Farrar. 4.—Dr. Kynaston. 5.—House destroyed; the Loft is the Librarian's room. 6.—Chapter Offices. 7.—Dr. Body. 8.—Choir School, etc. 9.—Destroyed. 10.—Archdeacon of Durham. 11.—Ralph Simey, Esq. 12.—Archdeacon of Northumberland.

- No. 1. This house probably represents also the tailors' shop, called le Sartre, or Sartrina; there is still an old walled garden at the back of it, and we find mention of a garden at the Sartry called Paradise; this garden had a wall round it. There was also a well.—*Rolls*, 167, 170, 180, 186.
- No. 2. At the back of this house there still remains the west end of a mediæval building with two buttresses. The great kitchen fire-place probably dates from the sixteenth century. On the south side are some seventeenth-century windows, blocked up. "St. Leonard," p. 290, is in the principal staircase window.
- No. 3. For the Guest-hall, see ch. XLVII and notes. In V. Bek's general view of Durham (Bodl. Lib., Gough Maps, etc., 7) is shown, as occupying the site of the guest-house, a lofty mansion with a long row of dormer windows.
- No. 4. The whole of the west side of this house up to the floor of the top storey is ancient, and retains original buttresses, shafts of garb-robes, etc.
- No. 5. This house was partly constructed in the southern end of the great dormitory, where some wall-paper purposely left on some of the roof-timbers shows where the garrets were. Some part of the adjoining dormitory retained its tiled floor, and served as an indoor playground for children and for drying clothes. See ch. XLIII and notes.
- No. 6. Some early walling remains in the basement.
- No. 7. In the basement on the north side is an outer doorway with a shouldered arch, and there is a similar doorway within, leading into cellarage. There is a building at the back about 53 feet north and south by 30 ft. east and west, in the eastern wall of which are Decorated windows of two lights, and there are buttresses at the south end. On the west side are responds connected with the arches named in No. 9, which abutted on this wall. The arms and initials seen in 1758 are not visible now, but they may be concealed. "Sharp's MS." has not been identified.
- No. 8. The walls of this house seem to be almost wholly original, and there are buttresses on the north, east, and south sides. It joins No. 7 on the West, and both houses have the same cellarage, with a row of round columns.
- No. 9. The destruction of this house has revealed some ancient arches, etc.; these have never been satisfactorily identified with any known building.

- No. 10. The west wall of this house is ancient up to a considerable height, and is well seen from the path below, with its original buttresses, latrine-shafts, etc. On the east side are some small sixteenth or seventeenth century windows, near the ground.
- No. 11. The old walled gardens and a fountain, probably Dr. Pickering's, still remain at the back of the house. There is some walling of uncertain date in the cellars. But on the west side is a building about 130 feet north and south by 40 feet east and west, with early walls and corner buttresses up to the top.
- No. 12. This house presents no ancient features. It is said that the Hon. Anchitel Grey (1809-1820) once requested a Minor Canon not to remain uncovered before him in the open air, but that the latter continued to stand hat in hand, according to the then custom in the College. The Minor Canon, however, was also Chaplain of the jail, then in the old gateway at the top of Saddler Street, where one day Mr. Grey stood uncovered before him, saying, "I am within your jurisdiction now, Sir."

## Appendix VIII, pp. 161-168.

*the person to whom, etc.*] James Mickleton, of the Inner Temple, Esq.

*R. Gale*]. Doubtless Roger, son of Thomas Gale, the well-known scholar and antiquary, Dean of York 1697-1702. The Dean's sons Roger and Samuel were both antiquaries.

*a bishop that he do's name not*]. Wood says in *Athenæ Oxon.*, II, 904 (ed. 1721): "The private Character given of this Book at its first Publication, by a severe Calvinist and afterwards a Bishop, which I have seen written under his own hand, runs thus, *Liber hic*," etc., as in text. Hearne gives the name of the bishop, thus, "Before the Copy in ye Publick Library Bp. *Barlow* has put this Remark, *Liber hic*," etc.—*Collections*, O. H. S., I, 95. The reference is no doubt to Thomas Barlow, bishop of Lincoln 1675-91, who had been Bodley's Librarian 1642-60. Another person who was afterwards a bishop, namely White Kennett, bishop of Peterborough 1718-29, writing in 1693, calls "Rites" an "ignorant and pitiful Legend."—*Life of Mr. Somner*, prefixed to Brome's edition of Somner on Roman Ports, etc., p. 21. Another antiquary who was afterwards a bishop, namely William Nicolson, bishop of Carlisle 1702-18, shows a better judgment in saying of the edition of Davies, "Nor is this last mention'd Piece such an *ignorant and pitiful Legend*, as a very worthy Person has represented it; since there's no where extant so full and exact an Account of the State of this Cathedral, at the suppression of Monasteries. The Author seems to have been an Eye-witness of all that pass'd at that time; and his Descriptions of such Matters as are still remaining, appear to be so nicely true, that we have great Reason to credit him in the rest."—Nicolson, *English Historical Library*, Pt. II, p. 130.

*Hugo Derlington*]. In 1264 he made "magnum campanile, organa grandiora."—Graystones in *Scr. Tres*, 46. For other notices of the earlier organs, see Index to *Rolls*.

*John Brimleis*]. See note above, p. 231.



*William Brown*]. His name appears in extant Treasurers' books, 1577-1604, but *William Smythe* comes in 1594-98. He was a Petty Canon, and organist 1588-98. See *Rolls*, 733 and note. *Robert Masterman* appears in the books 1580-81 and 1588-89. These two appear to have acted for Brown and to have received the payment, 1580-98.

*Edward Smith*]. In the books 1609-10. In 1612-13 the payment (£10) is entered, but no name is given. Book 1611-12 might have named William Smith the elder, and Dodson, but it is lost.

*Richard Hutchinson*]. In the books 1614 to 1636. The books 1637 to 1660 are lost, but it is hardly likely that any were kept, or that the organist's place was filled up, from the death of Hutchinson in 1646 to the Restoration in 1661. Hutchinson enjoyed a high reputation as an organist, "præexcellens fuit Organista" (Mick. MS. 32, fo. 55v.), but he was not always so well-conducted as might have been wished. We find in the Chapter Acts that "In regard of Richard Hutchinsons frequent hanting of Aile houses and diuers other his evill demeanors, And especially for the breaking of the head of Toby Broking one of the singing men of this Church wth a Candlesticke in An Ailehouse, wounding him verie dangerously," he was reprimanded by the Dean and warned to expect expulsion if he did not amend.—*MS. Chapter Acts*, 1 Apr., 1628, fo. 66. On 7th May following, Henry Palmer was appointed as his deputy for the tuition of the choristers, but he is still to be ready by himself or his deputy to teach them to play on the virginals or organs on certain days. And the Chapter pardon him a certain debt of £10, fo. 67. Leonard Calvert appeared as Organist in the Treasurer's account of 1634, according to Randall's MS., but the account book is not now to be found. Calvert was probably put on as a deputy for Hutchinson.

*John Forster*]. In the books 1661 to 1677. "Choristas docuit in Claustris Cath. Eccl. D."—Mick. MS. 32, fo. 55v.

*Alexander Shaw*]. In the books as Organist 1678-80, with John Nichols as Master of the Choristers for the same time.

*William Grigg*]. William Greggs appears in the books as Master of the Choristers and Organist 1682-1710. "It was agreed by the Chapter on 1st Dec., 1686, that Mr. Greggs the Organist have leave for three months to goe to London to improve himselfe in the Skill of Musicke."—*Acts of Chapter*. "Choristas docet in Claustris predictis. Qui Will's constitutus Magister Scholæ pro plano Cantu, et arte scribendi. Que quidem Schola pro prefato Magistro et Scholaribus suis situata est super Viretum Palatii D. ibique edificata et fundata fuit per Tho. [Langley 26] Ep'um D."—Mick. MS. 32, fo. 55v. On a plain stone inserted in the south wall of the chancel of St. Mary's in the South Bailey is the inscription, "Here Lieth ye Body of Mr William Greggs Late Organist Of ye Cathedral Church at Durham who died ye 15th day of October 1710 in ye 48 year of his Age was Son of Jo. Greggs gent. of York & Sufferer for K. C. I." James Heseltine, aged 19 years, succeeded Greggs; he died Jan. 28, 1763, and was buried in the Galilee. Thomas Ebdon succeeded in July following, and died "23<sup>d</sup> of Sept'r, 1811, aged 73, having been, during 48 years,

Organist of this Cathedral" (Mon. Insc. to family, St. Oswald's Churchyard). Charles Clarke was appointed November, 1811, and went to Worcester in 1814. William Henshaw was appointed November, 1813, and retired in January, 1863. The present organist, Philip Armes, Mus.Doc. Oxon., and Professor of Music in the University of Durham, was appointed in November, 1862.—MS. Randall 60, p. 72, corrected from Treasurers' books and Chapter Acts. The notes in the text from Brimley to Greggs appear to be translated from the section "De Organistis" in Mick. MS. 32, fo. 55v.

*the third pair of Organs*]. See above, ch. ix. One of the smaller organs was given to Bishop Neile in 1622. "Graunted the right hono'able the lord Bpp. of Duresme one of the lesser Organes in the Church and he to make Choise of the said organe."—*Chapter Order*. The bishop would seem to have chosen "the Cryers," for the White Organs were played on in 1636 and the case remained till 1650.

*another great Organ was made*]. Probably the one referred to in 1630 in the articles objected against Cosin and others; "you have built a new payre of gorgius organes, which have cost at least 700*li*."—*Cosin's Corresp.*, I, 167. This organ, which is shown on the north side of the choir in Hollar's view of the interior, was made by Robert Dallam, the famous builder; its "chair-organ" was removed to the church of St. Michael-le-Belfrey, York, in 1687, Father Smith having then built a new one for Durham.—Hopkins and Rimbault, *The Organ*, Lond., 1877, pp. 71, 81. In one of the letters referred to in the note just below, on Father Smith, he says, "The littell cher organ went to York . . . As for the grat organ, I will sell at anny rate as it is, for to mak it a good organ will cost monnes."

*ll 1641*]. It is stated a little below that they remained till 1650.

*Dean Balcanquall*]. The Dean fled with precipitation when the Scots entered the Bishopric in 1640. Hence the local saying, "Runaway Doctor Bokanki."—*The Bishopric Garland*, 74. But it was a little hard on the Dean that he should become the subject of a popular saying like that, when both he and so many others were plundered, sequestered, and obliged to fly for personal safety, the Cathedral turned into barracks and wrecked, and the whole establishment broken up until the Restoration in 1660.

*Ernest Smith*]. Or Schmidt, the celebrated organ-builder, born in Germany about 1630, and commonly styled "Father Smith," to distinguish him from two nephews, and in compliment to his abilities. The organ which he made for Durham Cathedral was built under an agreement with the Dean and Chapter dated August 18th, 1683 (*Misc. Cart.* 5990\*). He was to receive £700 at three several payments, and to take Dallam's old organ. He was further to have £50 for painting and gilding. He received £233 6s. 8d. on the day of the agreement, the same again September 21st, 1685. The receipts for the third payment and for the extra £50 have not been found. There are two very interesting letters from him, relating to this business, in Surtees Soc. *Miscellanea*, 1861, 1862. This fine instrument was an F organ, with quarter tones, and had nineteen

stops. The case, as it stood on the choir-screen made at the same time, was a grand and stately work, surmounted by huge mitres and the arms and supporters of Bishop Crewe, now at the Castle. The pipes were richly decorated with scroll-work, cherubs, and heraldic devices. In 1747 the organ was altered by Jordan, the inventor of the swell, and was then provided with that adjunct. For the heraldic devices on the pipes, see *Proc. Soc. Ant.*, Apr. 16th, 1874, p. 177. On January 15th, 1748-9, it was "Agreed to have the Organ New Painted, Silver'd & Lacker'd. And that Smales the lame Boy be Employed under the Direction of Mr. Taylor to do the Same, Mr. Taylor undertaking to gett all the Materials for the Workmanship at a Sume not exceeding Twenty pounds, and the Said Smales Undertakeing to do the Work in a compleat manner for the further Sume of Twenty pounds."—*Chapter Act Book* (MS.), p. 107. Some of the armorial designs have been repainted in a very unskilful way, and it may be that Smales's work was found to be unsatisfactory, and the old decoration allowed to remain where it had not been meddled with. It was long the custom to wash Father Smith's pipes with strong ale once a year; this gave them the appearance of having been varnished. After having been repeatedly altered, and (in 1847) removed to the arch in the quire where Bishop Lightfoot's tomb now is, the old organ had become unserviceable in 1873; the present organ by Willis was then provided, and set up on both sides of the quire.

*the ancient Song Schools*]. Previously the Sacristy or "Segresters Exchequer"; see above, pp. 18, 97.

*yett to be seen*]. Not now to be found.

*an Addition of the editor John Davies*]. Davies gives the date 1639, but it is 1589 in the Roll, our earliest authority, and in other MSS. and editions.

*collected in 1593*]. There is no reason to doubt that the whole work is of this date.

*given by Prior Fossor*]. It does not appear on what authority, beyond that of its inscription, founded, perhaps, on an earlier one, this statement is made. The bell is not mentioned among Prior Fossor's many benefactions recorded in *Scr. Tres* and Appendix thereto.

*Febr. 1631-2*]. There is a Chapter Order of this date for the bells to be cast by Humfrey Keyne. He belonged to a firm at Woodstock.—A. H. Cocks, *Church Bells of Bucks.*, 165.

*built by Bp. Skirlaw*]. It was the lantern at York, not that at Durham, which was in great part built by Bishop Skirlaw.—*Scr. Tres*, 144.

*Hugh Derlington*]. It was a much earlier campanile that was made by this Prior. See note above, p. 297. The present lantern was built c. 1470, and the belfry stage c. 1490.

*Dr Spark*]. See above, p. 224.

*v. p. 67, 68*]. *I.e.* of Davies's edition.

*came out of Lancashire*]. Robert Oldfield may have been doing work in Lancashire previous to his coming to Durham, but he was doubtless the Robert Oldfield connected with the family of founders of the same name at Nottingham. See T. North's *Church Bells of Beds.*, 70.

*St. Margarettes bell*]. The bells were all recast in 1693, and the inscriptions of that date are given in Hutchinson's *Durham*, II, 238n.

*Unguis Griffonica*]. Now in the British Museum (not at Kensington). It is the horn of an ibex, 3 ft. 11 in. long, and  $8\frac{1}{2}$  in. round the base, on which is a silver band with the inscription ✠ GRYPHI VNGVIS DIVO CVTHBERTO DVNELMENSIS SACER. This band, which seems to have been made in the sixteenth century, probably replaces an earlier one.—*Proc. S. A. Lond.*, Feb. 22, 1883. Among the treasures in charge of the Feretrar were "duo ungues griffonis."—*Rolls*, 426; see above, p. 276.

*buried it at the foot of the Stairs*]. This is one version of "the secular tradition," which led to a thorough exploration being made in 1867, when nothing was found. On the traditions, see *Archæologia*, LVII, 17—19, and above, p. 285, last note.

#### Appendix IX, pp. 169—170.

*very probably his Effigie*]. Nothing of the kind. It is the effigy of a woman, and the "purse" in her hand is perhaps a glove (Raine, *Brief Account*, 64n.). It is more likely that it is a part of her dress. On the legend of Hobb of Pelaw, see *Metr. Life of St. Cuthbert*, Intr. xii. Bishop Philip "extra septa ecclesiæ in loco non consecrato a laicis sepultus est."—*Scr. Tres*, 26.

#### Appendix X, p. 171.

*j paxbrede*]. See above, p. 200.

#### Appendix XI, pp. 172—191.

*albis paratis*]. With appareled albes. "*Alba parata*, alba phrygio opere intexta; brodée; ol. parée."—D'Arnis.

*cum psalmis familiaribus*]. With the usual psalms?

*in fine libri*]. At the end of this Durham missal. See above, p. 179; MS. ff. 486v., 487.

*in ordinali*]. "Ordinale, *i.e.* Librum, in quo ordinatur modus dicendi et solemnizandi Officium Divinum."—Lyndwood, *Provinciale*, Lib. III, Tit. 27, *Ut Parochiani*. "Ordinale Sarvm, sive Directorium Sacerdotum (Liber, quem Pica Sarum vulgo vocitat clerus)" has been reprinted by the H. Bradshaw Society in two volumes, 1901, 1902.

*incenset cereum*]. The Paschal candle. "Hic accendatur cereus de novo igne, nec extingatur usque post Completorium diei sequentis. Et ardebit cereus Paschalis continue per hebdomadam Paschalem ad Matutinas et ad Missam et ad Vesperas. Similiter fiat in Octavis Paschæ," etc.—*Sarum Missal*, Burntisland, 1861—83, col. 341†.

## NOTE ON THE SUNDAY PROCESSION.

BY W. H. ST. JOHN HOPE, M.A.

The Sunday procession took place before high mass after the *benedictio aquæ*, and consisted in visiting and sprinkling with holy water all the altars in the church, and the various buildings grouped round the cloister, concluding with a "station" before the great rood in the nave.

During the procession, in which the whole convent took part, an anthem was sung, and at the station before the rood the bidding prayer was said, followed by the Lord's Prayer, etc. and prayers for the dead. The procession then passed on to the quire, singing a respond the while; and the whole was concluded with a collect said in quire.

We have no information how the Sunday procession was done at Durham, but the minute directions in the Salisbury *processionale* and the Cistercian *consuetudines* help us to understand what was the usual practice. The route here suggested can therefore only be regarded as a possible one.

For the blessing of the water, a procession had already entered and taken its place before the high altar, consisting of the priest for the week, with the gospeller and epistoler, the censer and the two taperers, and an acolyte bearing the cross, together with two boys, one carrying salt and the water to be hallowed, the other the book for the priest to read from. The monks and novices occupied their places in quire.

After the blessing of the water, which was done in the presbytery before the altar-steps, the priest went up to the altar and sprinkled it. He then passed through the north door of the "French Peere" into St. Cuthbert's Feretory, and, after sprinkling the little altar at the head of the shrine, returned into the presbytery through the south door. In descending the altar steps the priest sprinkled the ministers and others who had entered with him, beginning with the cross-bearer; then coming down to the quire step he sprinkled the convent. During the giving of the holy water, an anthem was sung by the monks.

The procession then went out in the appointed order with the priest attended by the ministers in front, followed by the novices and monks, through the north quire door, and turned westward down the aisle into the north transept. Here the three altars were sprinkled,<sup>1</sup> beginning with that of SS. Nicholas and Giles on the north, then that of St. Gregory, and lastly St. Benedict's altar. The procession then returned up the aisle, passing (i) beneath the porch at its west end, (ii) the altar of St. Blaise at Bishop Skirlaw's tomb, and (iii) under the Anchoridge on the north of St. Cuthbert's shrine. That St. Blaise's altar was duly sprinkled there can be no question, but whether the priest mounted to the two little altars up aloft is uncertain. Descending the steps into the Nine Altars, the procession

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<sup>1</sup> It is open to question whether these altars were visited at the beginning or the end of the procession. I am inclined to think they would be visited first, seeing what ample space there is in the transept for the procession to turn round.

visited each of the altars in turn, and finally turned westward again under the Black Rood of Scotland, down the south aisle, by Bishop Hatfield's altar, which was sprinkled in passing (perhaps the priest included also the vestry altar in passing), and so on to the south transept. Here the three altars of Our Lady of Houghal, Our Lady of Bolton, and SS. Faith and Thomas were duly sprinkled, and then the procession continued westward into the south aisle of the nave and passed out into the cloister through the eastern door. It traversed in turn the east, south, and west alleys of the cloister, the priest sprinkling on his way the entries of (i) the parlour, (ii) chapter house, (iii) prior's lodging, (iv) frater, (v) common house, and perhaps (vi) the passage to the farmery, and lastly (vii) the dorter. The procession then re-entered the church by the western cloister door, and turning to the left between the sanctuary grate and the altar of the Bound Rood, passed into the Galilee, the last place visited before returning. Here the shrine and altar of the Venerable Bede, the altar of Our Lady in the middle, and that of Our Lady of Pity were visited in turn; and perhaps a short station made before the principal altar.<sup>1</sup> The procession, now returning, left the Galilee by its north-east doorway, traversed the aisle past the altar of the Saviour on the left hand and that of Our Lady of Pity on the right, and then turned into the nave.<sup>2</sup> Here the station was made before the great Rood above the Jesus Altar, the convent standing in files on either side with the ministers in a row down the middle. The stones marking the places of this station remained at York, Lincoln, and Wells, until displaced by eighteenth-century repavings, and they still exist under the turf in the nave of Fountains Abbey.<sup>3</sup> Before the station was ended, the priest sprinkled the Jesus Altar and that in the Neville Chapel. When the procession was continued, it passed straight on through the doorways right and left of the Jesus Altar, "called the two roode dores, for the Prosession to goe furth and comme in at," and uniting under the crossing,<sup>4</sup> re-entered the quire by its western door, when every member of the convent took his own place again.

It will be seen from the plan that if the above be the way in which the Sunday procession was actually carried out at Durham, every altar would be visited in turn, and the whole of the church and cloister was traversed. The places of the various doorways and screens are also fully accounted for.

<sup>1</sup> See note on Galilee, p. 229.

<sup>2</sup> It is, of course, quite as likely that after leaving the Galilee the procession turned to the right and passed up the nave between the altars of the Bound Rood and Our Lady of Pity, which would then be respectively sprinkled.

<sup>3</sup> See plan in Hope's paper in *Yks. Archaeol. Jnl.*, vol. XV, p. 402; and his note, *ib.*, p. 308. At Canterbury there were two parallel lines cut in the pavement for the same purpose. References given are, Drake's *Eboracum*, 1736, pp. 493, 519; Camden's *Britannia*, ed. R. Gough, 1789, ii, pl. viii, p. 256, and second edition, 1806, ii, pl. xi, p. 368; an unpublished plan of Wells Cathedral made for the Society of Antiquaries by John Carter in 1799; Gostling's *Walk in Canterbury*, second edition, 1777, p. 203.

<sup>4</sup> If the three north transept altars were not sprinkled until the end of the procession, they would be visited at this point of the proceedings before the convent re-entered the quire.

## BOOKS MENTIONED IN THE TEXT OF *RITES*.

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The history of the Church at large, 4, 57, 58, 106, 244, 288.

The antient history (*Scriptores tres ?*), 7, 45, 198, 233.

A maruelous faire booke which had the Epistles and Gospells in it . . .  
wch booke did serue for the pax in the masse, 8, 200.

An excellent fine booke uerye richly couered with gold and siluer containing the names of all the benefactors towards St. Cuthbert's church (the *Liber Vitæ*), 16, 208.

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- usual, when a church is rebuilt, to place disturbed bones together in a place called *Polyandrum*, under the new building. For the *Polyandrum* that was made in 1545 in the new St. Peter's at Rome, and its inscription, see Aringhi, *Roma Subterranea*, 1659, p. 155; also Du Cange under *Polyandrum*. But it is perhaps in Brittany that charnel-houses have received the fullest development. See Viollet le Duc, *Dict. de l'Architecture*, vi, 449, under *Ossuaire*.
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- Stamford, 139.
- Stammine**, 97, 100, 282. (1) woollen cloth or linsey-woolsey; (2) shirts, etc., made thereof, as now we speak of "flannels." Otherwise Tamine or Tammy, a kind of stuff, from Old Fr. *estamine*, connected with *stamen*, a thread, "the warp standing up in an upright loom," Skeat.
- Stanchels**, 68, 74; stanchions or upright bars. In the case of windows, the iron uprights between the mullions, sometimes the mullions themselves.
- Stanchell**, 83; a mullion.
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ines like fire."—H. J. Feasey, *ancient Engl. Holy Week Cere-  
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**rmery**, 271. According to the Cosin Correspondence (Surtees Soc. 55),  
ii, 122, 124, the Farmery at Durham was converted into Minor  
Canons' houses, all of which, except one, "were destroyed in the  
late wicked times," also the Guest-hall was partly unleaded and  
unroofed . . . "in wicked Oliver's time, since which time it fell  
down and did great damage to Dr. Naylor's and Dr. Neile's houses,"  
etc.

**ir of Organs**, 207. It must be understood that "pair" meant two (a  
couple), as well as a set of more than two things, from *c.* 1290  
onward. It appears to have been used of clavichords, virginals,  
and bagpipes as well as organs, in fact of complicated instruments  
generally, so that there seems but little if any ground for the  
suggestion with regard to stops on p. 207.—See N. E. D.

**schal**, 206. The following passage occurs in Sir William Brereton's  
account of Durham Cathedral:—"Here in the chancel, which is  
very neat, is a most stately desk of brass, which was the ninth part  
of a candlestick, which at the dissolution was thrown into an obscure  
place, and found but of late; this was a most mighty vast candle-  
stick."—*Travels in Holland, . . . England, etc., 1634-5*, by Sir  
William Brereton, Bart. (Chetham Soc., Vol. i), 1844, p. 83.

**uth gates**, 348, insert after "gates," 91, 92.

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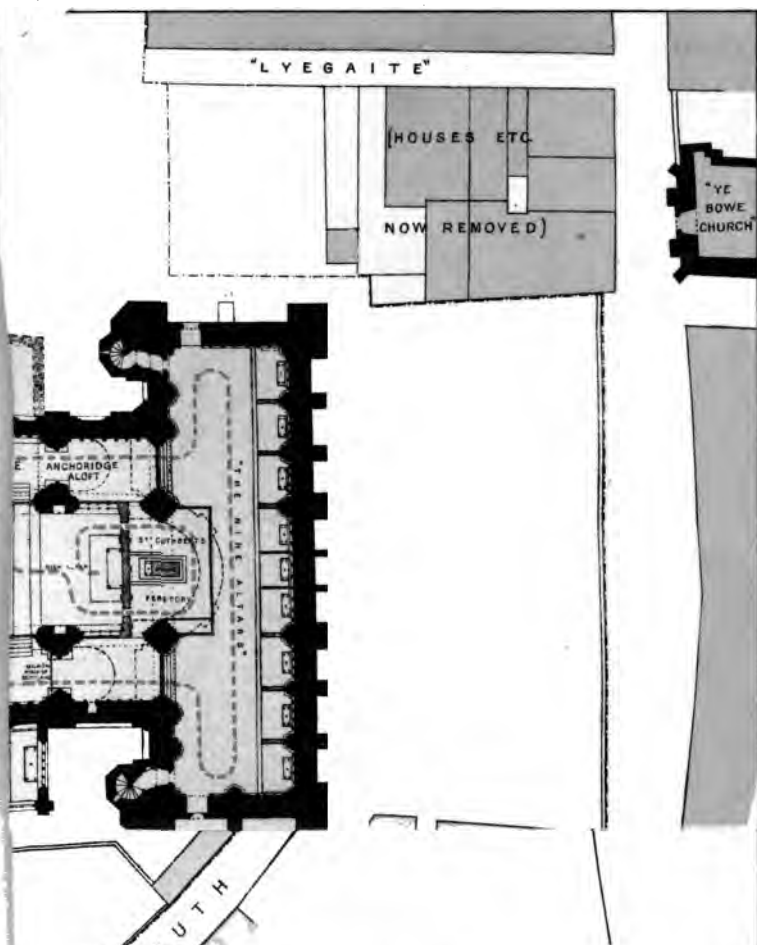
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**NOTE.**

*Mediaeval Walls existing or of which the sites are known are shown in black.*

*Known sites of mediaeval buildings are indicated by the drab tint.*

*Post-suppression and modern buildings are indicated by the grey tint.*

*----- Suggested Route of the Sunday Procession.*

*..... Parish Boundaries.*

*The numbers I-XII refer to the Houses of the Prebendaries after the Suppression.*

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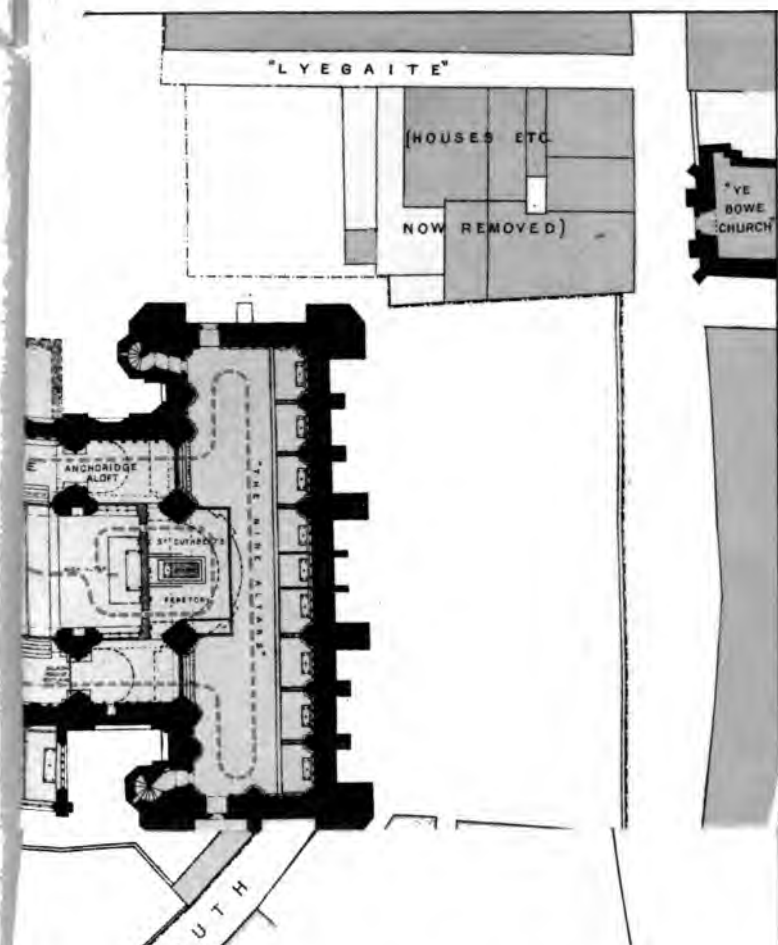
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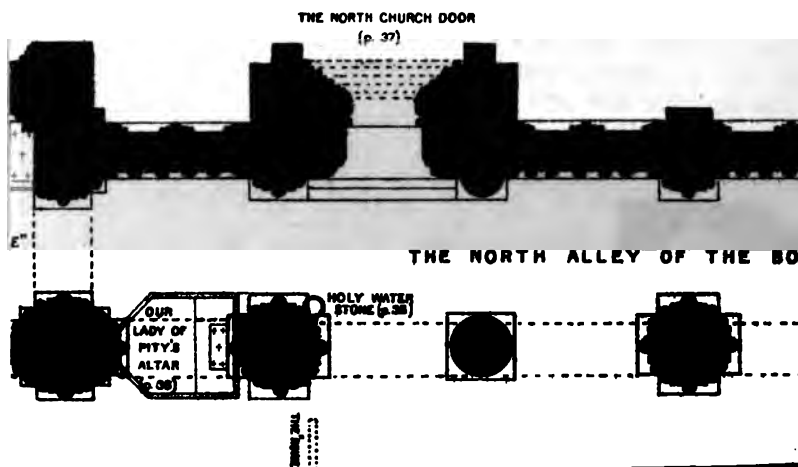
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1. The first part of the document is a list of the names of the persons who have been appointed to the various offices of the government.

# HURCH.

RANGEMENTS ACCORDING  
MENTARY EVIDENCE,  
/ JOHN CARTER, AND PUBLISHED  
IES OF LONDON IN 1801.)







# THE SURTEES SOCIETY.



REPORT FOR THE YEAR MCMII.

PRINTED BY  
THOMAS CALDCLEUGH, 45, SADDLER STREET,  
DURHAM.

# THE SURTEES SOCIETY.

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## REPORT FOR THE YEAR MCMII.

SINCE the last Report was printed, five volumes have been issued to Members. Thanks to the liberal assistance of the Hostmen of Newcastle, Mr. Dendy has been able to prepare a volume of extracts from their records, throwing much light on the early history of the coal trade. Dr. Collins has made accessible the wills and administrations entered on the Knaresborough Manor Rolls, and Mr. Clay has edited a sixth volume of the "*Testamenta Eboracensia*," not inferior in varied interest to the preceding volumes of that series. To Canon Fowler's unwearied zeal the Society is indebted for two very valuable volumes. In the introduction to the third volume of the Durham "*Account Rolls*" is contained a most excellent account of the duties of the different officials in that great Benedictine House. The index and list of subjects are most complete, and in the elaborate glossary many words and phrases are explained for the first time. His other volume, the new edition of the "*Rites of Durham*," is even more valuable. It has already been printed by this Society, many years ago, under the editorship of Dr. Raine, the late Secretary's father, but entirely unannotated. The volume has become very scarce, and in consideration of its great interest the Society resolved to break through its rule of printing only manuscripts, to republish this work. Canon Fowler has re-edited the text from the different manuscripts, including some that were not known to Dr. Raine, and has added an immense amount of information, bearing on the services in monastic churches throughout the middle ages. The attention of members is specially directed to the large number of prospective publications of very varied character,

many of them nearly ready to go to press : four episcopal registers, one of York, and three of Durham ; two liturgical works, both belonging to York ; wills from Knaresborough and London ; Royalist Composition Papers for the two Northern Counties ; Quarter Sessions records from Durham ; the St. Bees and Percy Chartularies ; and a volume illustrative of the efforts of the Municipal Authorities at York to cope with the pauper element in the sixteenth and two following centuries.

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3. The Consuetudinary of St. Mary's Abbey, York. To be edited by the Rev. F. A. Gasquet, D.D., and Mr. Edmund Bishop.
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8. The Registers of Richard de Bury and Thomas Langley, Bishops of Durham. To be edited by the Dean of Durham.
9. The Register of Thomas de Hatfield, Bishop of Durham. To be edited by the Rev. Dr. Gee.
10. The Chartulary of St. Bees. To be edited by the Rev. James Wilson.
11. The Horæ Eboracenses. To be edited by the Rev. Canon Wordsworth.
12. A Volume of extracts from the Municipal Records at York, illustrative of the operation of the Poor Laws in the 16th and 17th Centuries. To be edited by Miss Maud Sellers.
13. The Percy Chartulary.

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### MEMBERS, WITH THE DATES OF THEIR ADMISSION.\*

Rev. C. E. Adamson, Westoe, South Shields. 4th December, 1898.  
Laurence W. Adamson, Linden House, Acklington. 3rd December, 1901.  
Lord Aldenham, St. Dunstan's, Regent's Park, London. 15th December, 1859.  
Lord Amherst of Hackney, Didlington Hall, Brandon, Norfolk. 1st December, 1868.  
Andrews and Co., Sadler Street, Durham. 5th March, 1896.

\* The number of three hundred and fifty members, to which the Society is limited, is generally full. Judging from past experience, there will be ten or twelve vacancies every year, and these will be regularly filled up. New members will be elected by the Council according to priority of application, unless the son or representative of a deceased member wishes to be chosen in his place. This list is corrected up to March, 1903.

- W. Watson Armstrong, Cragside, Rothbury. 3rd December, 1901.  
 Sir George Armytage, Bart., F.S.A., Kirklees, Brighouse. 2nd June, 1868.  
 Sir J. E. Backhouse, Bart., Darlington. 5th June, 1877.  
 F. M. T. Jones Balme, High Close, Ambleside. 3rd December, 1897.  
 Thos. H. Barker, 36, The Judges' Drive, Newsham Park, Liverpool. 4th December, 1902.  
 Lord Barnard, Raby Castle, Darlington. 6th December, 1892. (*Vice-President*, 1900-1903).  
 Edward Bateson, 12, Oxford and Cambridge Mansions, N.W. 4th December, 1894.  
 Edward Bell, York Street, Covent Garden, London. 3rd March, 1891.  
 John Bilson, Hessle, Hull. 5th March, 1895.  
 Edmund Bishop, 4, Great Ormond Street, W.C. 1st December, 1874.  
 Thomas M. Blagg, 25, Cartergate, Newark-on-Trent. 4th December, 1898.  
 Lord Bolton, Bolton Hall, Wensley. 5th March, 1889.  
 Viscount Boyne, Brancepeth Castle, Durham. 4th June, 1873.  
 Thomas Boynton, Norman House, Bridlington Quay. 2nd December, 1884.  
 Sir Thomas Brooke, Bart., F.S.A., Armitage Bridge, Huddersfield. 14th December, 1860. (*Vice-President*, 1881-1903.)  
 Rev. William Brown, Old Elvet, Durham. 3rd December, 1889. (*Vice-President*, 1897-1903.)  
 William Brown, Whitehouse, Northallerton. 3rd December 1889. (*Secretary*, 1897-1903.)  
 Sir Gainsford Bruce, Yewhurst, Bromley, Kent. 6th December, 1892.  
 The Duke of Buccleuch and Queensberry. 7th December, 1886.  
 George Buchanan, Whitby. 6th June, 1876.  
 Rev. E. Buckler, Maitland Park, Haverstock Hill, London. 5th March, 1889.  
 The Prince of Bulgaria, Sophia Palace, Bulgaria. 4th March, 1902.  
 Robert Anthony Burrell, Fairthorne, Botley, Hants. 17th June, 1861.  
 The Earl of Carlisle, Castle Howard, York. 2nd December, 1879.  
 William Carr, M.A., Ditchingham Manor, Bungay. 5th December, 1865.  
 S. J. Chadwick, Lyndhurst, Oxford Road, Dewsbury. 6th December, 1881. (*Vice-President*, 1901-1903).  
 William Chadwick, Arksey, Doncaster. 5th December, 1865.  
 Col. R. Chaloner, Guisborough Hall, Guisborough. 3rd March, 1903.  
 J. E. Champney, Abchurch Chambers, London, W. 3rd December, 1895.  
 H. M. Chapman, St. Martin's Priory, Canterbury. 6th June, 1882.  
 Oswin J. Charlton, 37, Eldon Street, Newcastle. 5th March, 1895.  
 Thomas Chorlton, 32, Brazenose Street, Manchester. 2nd December, 1879.  
 Edward Thomas Clark, Cowick, Selby. 7th December, 1880.  
 G. D. A. Clark, Belford Hall, Belford. 1st December, 1874.  
 John Willis Clark, M.A., Scroope House, Cambridge. 5th June, 1902.  
 J. W. Clay, Rastrick, Brighouse. 2nd June, 1868. (*Vice-President*, 1900-1903).  
 Mrs. Clayton, The Chesters, Hexham. 2nd December, 1890.  
 E. F. Coates, c/o E. Almack, 99, Gresham Street, London, E.C. 4th March, 1901.  
 Rev. Carus Vale Collier, Burton Agnes, Bridlington. 3rd December, 1897.  
 Francis Collins, M.D., Grassfield, Pateley Bridge. 7th December, 1886. (*Vice-President*, 1897-1903.)  
 John B. Cookson, Meldons Park, Morpeth. 3rd March, 1902.  
 Lady Cowell, Clifton Castle, Bedale. 5th March, 1895.  
 Joseph Crowthall, Beacon Bank, Easingwold. 1st December, 1896.  
 The Earl of Crewe, Fryston Hall, Pontefract. 30th December, 1858.  
 Lord Crewe's Trustees, c/o C. Rowlandson, The College, Durham. 2nd June, 1891.  
 Ralph Creyke, Rawcliffe Hall, Selby. 7th December, 1880.

- Rev. Matthew Culley, Esh Laude, Durham. 5th June, 1902.  
 Robert Richardson Dees, Wallsend, Newcastle-on-Tyne. 15th December, 1859.  
 F. W. Dendy, Eldon House, Osborne Road, Newcastle-on-Tyne. 4th December, 1894. (*Vice-President*, 1897-1903.)  
 S. Denison, 32, Clarendon Road, Leeds. 7th June, 1892.  
 Lewis T. Dibdin, D.C.L., Chancellor of Durham, 15, Old Square, Lincoln's Inn. 3rd March, 1891.  
 James Norton Dickons, Heaton, Bradford. 4th June, 1873.  
 E. R. Dodsworth, York. 3rd March, 1885.  
 Earl of Durham, Lambton Castle, Fence Houses. 1st December, 1901.  
 Slingsby D. Eden, Beamish Park, Chester-le-Street. 4th December, 1900.  
 R. H. Edleston, D.C.L., Rhadegund Buildings, Cambridge. 3rd December, 1895.  
 John Eland, 12, New Court, Lincoln's Inn, W.C. 6th March, 1900.  
 Rev. H. Ellershaw, Bishop Hatfield's Hall, Durham. 1st March, 1892.  
 Mrs. Elliot, Elvet Hill, Durham. 6th March, 1883.  
 C. E. Elmhirst, York. 4th December, 1894.  
 H. D. Eshelby, 80, Shrewsbury Road, Birkenhead. 7th June, 1887.  
 Rev. Chancellor Espin, D.D., Wolsingham Rectory, Darlington. 3rd December, 1889.  
 T. M. Fallow, Coatham, Redcar. 4th December, 1883.  
 Chr. J. F. Fawcett, 8, King's Bench Walk, Temple, London. 5th December, 1882.  
 George Anthony Fenwick, Bywell Hall, Stocksfield-on-Tyne. 3rd December, 1889.  
 Mrs. Hugh Fenwick, Brinkburn Priory, Morpeth. 3rd June, 1897.  
 Rev. Canon Fowler, M.A., D.C.L., F.S.A., Bishop Hatfield's Hall, Durham, 4th June, 1872. (*Vice-President*, 1872-1903. *Treasurer*, 1883-88.)  
 Alfred Scott Gatty, York Herald, Herald's College, London. 7th March, 1876.  
 Rev. H. Gee, D.D., University College, Durham. 3rd June, 1902. (*Vice-President*, 1903.)  
 The Right Rev. Bishop Gordon, Bishop's House, Leeds. 3rd March, 1891.  
 John George Gradon, Lynton House, Durham. 3rd March, 1891. (*Treasurer*, 1891-1903.)  
 Rev. William Greenwell, D.C.L., F.R.S., &c., Durham. 28th September, 1843. (*Treasurer*, 1843-49. *Vice-President*, 1894-1903.)  
 Earl Grey, Howick Hall, Northumberland. 1st December, 1901.  
 Charles Haigh, Elm Court, Temple, London. 6th March, 1883.  
 Viscount Halifax, Hickleton Hall, Doncaster. 5th March, 1895.  
 C. O. Hall, Whitwell Hall, York. 4th December, 1900.  
 William Harding, Darlington. 7th June, 1892.  
 Lord Hawkesbury, Kirkham Abbey, York. 7th December, 1886.  
 The Very Rev. W. G. Henderson, D.D., Dean of Carlisle. 31st May, 1849. (*Secretary*, 1849-52. *Vice-President*, 1872-1903.)  
 Richard Oliver Heslop, Akenside Hill, Newcastle-on-Tyne. 6th June, 1899. (*Vice-President*, 1903.)  
 Rev. A. E. Hillard, The School House, Durham. 2nd December, 1902.  
 Thomas Hodgkin, D.C.L., Newcastle-on-Tyne. 5th June, 1883. (*Vice-President*, 1890-1903.)  
 J. C. Hodgson, Abbey Cottage, Alnwick. 6th December, 1892. (*Vice-President*, 1899-1903.)  
 J. G. Hodgson, Northern Counties Club, Newcastle-on-Tyne. 14th August, 1885. (*Vice-President*, 1897-1903.)  
 Rev. Henry Holden, D.D., Boscobel, Streatham Common, London, S.W. 16th June, 1858.  
 Rev. H. C. Holmes, Birkby Rectory, Northallerton. 4th December, 1877.

- W. H. St. John Hope, Society of Antiquaries, Burlington House, Piccadilly, London, W. 4th December, 1883.
- Lord Hotham, Dalton Holme, Hull. 3rd December, 1872.
- R. Hovenden, Heathcote, Park Hill Road, Croydon. 5th March, 1889.
- Henry Arthur Hudson, Clifton, York. 7th March, 1865.
- William Essington Hughes, 89, Alexandra Road, St. John's Wood, London. 7th March, 1865.
- Edward Hutchinson, Darlington. 7th December, 1869.
- Sir Henry Ingilby, Bart., Ripley Castle, Ripon. 15th December, 1859.
- W. A. James, 1, Fleet Street, London. 2nd March, 1897.
- Sir Hubert Jerningham, K.C.M.G., Longridge Towers, Berwick-on-Tweed. 6th June, 1899.
- Rev. J. Johnson, Hutton Rudby, Yarm. 11th December, 1856.
- Sir James Joicey, Bart., M.P., Longhirst Hall, Morpeth. 5th December, 1882.
- Thomas Jones, Durham. 7th December, 1880.
- A. B. Kempe, K.C., Chancellor of Newcastle, 2, Paper Buildings, Temple, London. 5th March, 1889.
- C. E. Kempe, 28, Nottingham Place, London. 5th December, 1893.
- H. F. Killick, King's House, Thetford. 5th December, 1899.
- R. L. Kirby, Linthorpe, Middlesbrough. 5th March, 1889.
- The Very Rev. G. W. Kitchin, Dean of Durham. 5th March, 1895. (*Vice-President*, 1895-1903.)
- A. L. Knight, Water Lane Works, Leeds. 4th December, 1900.
- W. T. Lancaster, 35, Caledonian Road, Leeds. 4th December, 1883.
- The Hon. and Rev. Stephen Willoughby Lawley, M.A., Spurfield, Exminster, Exeter. 8th December, 1863. (*Vice-President*, 1888-1901.)
- Andrew S. Lawson, Aldborough Manor, Boroughbridge. 5th December, 1893.
- Arthur F. Leach, Charity Commission Office, Whitehall, London. 1st December, 1891.
- Thomas Francis Leadbitter, Auckland House, Brondesbury, London. 3rd December, 1889.
- William Lees, 10, Norfolk Street, Manchester. 1st December, 1874.
- J. Wickham Legg, M.D., F.S.A., 47, Green Street, Park Lane, London. 2nd December, 1890.
- Rev. Robert Lippe, LL.D., The Royal Infirmary, Aberdeen. 3rd December, 1889.
- John Lister, Shibden Hall, Halifax. 7th December, 1886.
- The Marquess of Londonderry, Wynyard, Durham. 7th December, 1886.
- Matthew Mackey, Jun., 8, Milton Street, Newcastle-on-Tyne. 3rd June, 1890.
- Messrs. Macmillan and Bowes, Cambridge. 7th March, 1865.
- Samuel Margerison, Calverley Lodge, Leeds. 1st March, 1881.
- Sir Clements R. Markham, K.C.B., Eccleston Square, London. 1st December, 1891.
- Thomas W. Marley, Netherlaw, Darlington. 4th June, 1895.
- Rev. J. M. Marshall, Croft Rectory, Darlington. 5th March, 1889. (*Vice-President*, 1889-1903.)
- James Melrose, Clifton Croft, York. 7th December, 1875.
- J. T. Mickethwaite, F.S.A., 15, Dean's Yard, London. 1st December, 1874.
- R. Middlemas, Alnwick. 2nd December, 1873.
- James Mills, Beverley. 5th December, 1893.
- Joseph M. Moore, Harton, South Shields. 7th March, 1893.
- John William Morkill, Austhorpe Lodge, Whitkirk, Leeds. 1st December, 1891.
- W. W. Morrell, York. 3rd March, 1868. (*Vice-President*, 1899-1903.)
- Walter Morrison, M.P., 77, Cromwell Road, London. 1st March, 1864.



- Lord Northbourne, Betteshanger, Sandwich. 7th March, 1893.  
 The Duke of Northumberland, Alnwick Castle. 6th June, 1865.  
 Wm. Page, The White House, St. Peter's, St. Alban's. 1st December, 1885.  
 Howard Pease, Arcot House, Cramlington. 3rd December, 1901.  
 Sir Joseph Whitwell Pease, Bart., M.P., Hutton Hall, Guisborough. 6th June, 1876.  
 John S. G. Pemberton, M.P., Hawthorn Tower, Seaham. 3rd December, 1901.  
 Sir Francis S. Powell, Bart., M.P., Old Horton Hall, Bradford. 7th June, 1864.  
 John Proud, Bishop Auckland, Durham. 6th June, 1871.  
 The Very Rev. Arthur P. Purey-Cust, D.D., Dean of York. 7th December, 1880. (*Vice-President*, 1887-1903.)  
 Frederick Raimes, Hartburn, Stockton. 3rd December, 1901.  
 Rev. James Raine, Snainton, Yorkshire. 3rd December, 1897.  
 Sir J. W. Ramsden, Bart., Byrom Hall, South Milford, Yorkshire. 14th March, 1862.  
 Mrs. Redpath, Montreal. 5th March, 1895.  
 Col. Godfrey Rhodes, Westhaugh, Pontefract. 1st March, 1864.  
 Viscount Ridley, Blagdon, Newcastle-on-Tyne. 3rd March, 1891.  
 The Marquess of Ripon, Studley Royal, Ripon. 15th December, 1859.  
 W. P. Robinson, New York. 4th December, 1900.  
 Simpson Roston, 1, Hare Court, Temple, London. 6th March, 1883.  
 Christopher Rowlandson, Durham. 5th June, 1883.  
 W. H. Rylands, F.S.A., 11, Hart Street, Bloomsbury, London. 5th June, 1883.  
 Philip Saltmarshe, Lt.-Col., R. A. House, Sheerness. 4th December, 1894.  
 J. B. Sampson, York. 6th December, 1887.  
 Rev. H. E. Savage, St. Hilda's, South Shields. 3rd December, 1897.  
 Michael Sheard, Sutton, Isle of Ely. 7th June, 1887.  
 G. R. Sheraton, M.D., Sedgfield. 4th June, 1901.  
 J. B. Simpson, Bradley Hall, Wylam-on-Tyne. 3rd December, 1901.  
 Rev. C. S. Slingsby, Scriven Park, Knaresborough. (*Vice-President*, 1903.)  
 F. W. Slingsby, Thorpe Underwood Hall, Ouseburn, York. 3rd December, 1878.  
 Henry Sotheran, 140, Strand, W.C. 3rd March, 1903.  
 John T. Spalding, 22, Villa Road, Nottingham. 5th December, 1899.  
 John Stansfeld, Woodville, Clarendon Road, Leeds. 4th March, 1890.  
 Joseph Henry Straker, Howden Dene, Corbridge-on-Tyne. 1st March, 1892.  
 The Earl of Strathmore, Streatlam Castle, Barnard Castle. 2nd March, 1866.  
 H. P. Surtees, 35, Bedford Row, W.C. 6th June, 1899.  
 Siward Surtees, Somersham, Maidenhead. 3rd December, 1895.  
 Sir John Swinburne, Bart., Capheaton, Newcastle-on-Tyne. 5th June, 1866.  
 Thos. Taylor, Chipchase Castle, Wark-on-Tyne. 3rd March, 1902.  
 A. C. Tempest, Coleby Hall, Lincoln. 3rd June, 1879.  
 Sir Tristram T. Tempest, Bart., Tong Hall, Dudley Hill, Bradford. 7th March, 1893.  
 F. J. Thairlwall, 12, Upper Park Road, Hampstead, London. 3rd December, 1875.  
 Legh Tolson, Elm Lea, Dalton, Huddersfield. 7th December, 1836.  
 G. J. F. Tomlinson, Woodfield, Huddersfield. 4th June, 1898.  
 Rev. Canon Tristram, D.D., Durham. 6th June, 1876. (*Vice-President*, 1897-1903.)  
 Robert B. Turton, Kildale Hall, Grosmont, York. 2nd March, 1897.  
 Robert Charles De Grey Vyner, Newby Hall, Ripon. 3rd December, 1895.

- Henry Wagner, F.S.A., 13, Half Moon Street, Piccadilly, London. 4th December, 1877.
- Rev. John Walker, Whalton Rectory, Newcastle. 5th December, 1899.
- George Young Wall, Grange House, Darlington. 3rd December, 1889.
- Rev. Walter Walsh, Folkington Rectory, Polegate, Sussex. 2nd December, 1879.
- William Warde-Aldam, Frickley Hall, Doncaster. 3rd March, 1891.
- Ernest Webster, Unthank Hall, Haltwhistle. 4th December, 1900.
- Richard Welford, Gosforth, Newcastle-on-Tyne. 1st March, 1892. (*Vice-President*, 1894-1903.)
- Rev. F. G. Wesley, Hamsteels Vicarage, Durham. 5th December, 1882. (*Vice-President*, 1899-1903.)
- Rev. W. Stuart White, Esh Vicarage, Durham. 3rd March, 1899.
- T. B. Whytehead, Acomb, York. 1st March, 1887.
- Sir Hedworth Williamson, Bart., Whitburn Hall, Sunderland. 3rd December, 1895.
- Rev. B. Wilson, Grammar School, Sedburgh. 3rd December, 1895.
- E. J. Wilson, Melton, Brough, East Yorkshire. 2nd June, 1868.
- Rev. W. R. Wilson, Bolsterstone Vicarage, Sheffield. 6th December, 1898.
- Basil A. Wood, Conyngnam Hall, Knaresborough. 3rd December, 1895.
- H. M. Wood, County Chambers, Sunderland. 4th March, 1902.
- Rev. Canon Wordsworth, St. Peter's Rectory, Marlborough. 5th December, 1893.
- John Wright, Terrington, York. 4th June, 1873.
- The Lord Archbishop of York, Bishopthorpe, York. 5th December, 1893.
- Thomas Edward Yorke, Beverley Hall, Pateley Bridge. 5th June, 1894.
- Henry Young, 12, South Castle Street, Liverpool. 5th March, 1895.

#### LIBRARIES AND PUBLIC INSTITUTIONS :—

- The University of Aberdeen. 1st March, 1881.
- The Library of Ampleforth Monastery, near York. 3rd December, 1895.
- The Johns Hopkins University, Baltimore. 5th June, 1883.
- The Enoch Pratt Free Library, Baltimore. 3rd December, 1889.
- The Barrow-in-Furness Public Library. 3rd December, 1901.
- The Battersea Central Library. 3rd December, 1901.
- The Queen's College, Belfast. 7th December, 1886.
- The Imperial Library, Berlin. 14th March, 1863.
- The Birmingham Free Library. 3rd March, 1874.
- St. Thomas' Abbey, Erdington, Birmingham. 3rd December, 1901.
- The Bolton Public Library. 4th March, 1884.
- The Boston Athenæum, U.S.A. 1st March, 1870.
- The Peabody Institute, Boston, U.S.A. 4th March, 1873.
- The Boston Public Library, U.S.A. 7th December, 1886.
- The Bradford Free Library. 5th June, 1883.
- The Historical and Antiquarian Society, Bradford. 2nd December 1890.
- Bristol Public Libraries. 2nd December, 1902.
- The Society of Bollandist Fathers, Brussels. 3rd December, 1895.
- The Buffalo Public Library, Buffalo, New York. 1st March, 1887.
- Christ's College, Cambridge. 13th December, 1862.
- Trinity College, Cambridge. 5th June, 1866.
- The Public Library, Cardiff. 4th December, 1890.
- The Carlisle Free Library, Tullie House, Carlisle. 1st March, 1892.
- The Chelsea Public Libraries. 1st March, 1892.
- The Dean and Chapter of Chester. 1st March, 1887.
- The Chicago Public Library, U.S.A. 1st March, 1887.
- The Newberry Library, Chicago, U.S.A. 6th December, 1892.
- The University of Chicago, U.S.A. 3rd June, 1902.
- Cincinnati Public Library, U.S.A. 3rd December, 1901.
- The Darlington Public Library. 2nd June, 1885.

- The Public Library, Detroit, Michigan, U.S.A. 7th June, 1887.  
 The Dewsbury Public Library. 2nd June, 1891.  
 The Doncaster Public Library. 4th December, 1883.  
 The National Library of Ireland, Dublin. 3rd June, 1884.  
 The Dean and Chapter of Durham. 1st June, 1869.  
 The University of Durham. 16th June, 1858.  
 The Advocates' Library, Edinburgh. 13th March, 1851.  
 The Signet Library, Edinburgh. 6th December, 1864.  
 The University of Edinburgh. 5th June, 1883.  
 The Public Library, Edinburgh. 3rd March, 1896.  
 St. Benedict's Abbey, Fort Augustus, N.B. 4th March, 1902.  
 The Gateshead Public Library. 3rd December, 1889.  
 The Mitchell Library, Glasgow. 4th December, 1877.  
 The University of Glasgow. 3rd March, 1874.  
 The University of Göttingen. 8th December, 1863.  
 The Public Library, Harrogate. 3rd March, 1896.  
 The Harvard College Library, Cambridge, Mass., U.S.A. 1st March, 1887.  
 The Free Library, Hawick, N.B. 3rd March, 1889.  
 The Public Libraries, Hull. 5th March, 1895.  
 The Hull Subscription Library. 14th March, 1862.  
 The Central Free Public Library, Leeds. 7th June, 1898.  
 The Leeds Library, Commercial Street, Leeds. 11th December, 1856.  
 The Library of the Church Institute, Leeds. 7th June, 1892.  
 The Thoresby Society, Leeds. 7th June, 1892.  
 The Dean and Chapter of Lincoln. 7th June, 1882.  
 The Liverpool Athenæum. 6th June, 1855.  
 The Liverpool Free Library. 3rd March, 1874.  
 The Society of Antiquaries, London. 1st March, 1864.  
 Constitutional Club, Northumberland Avenue, London. 3rd December, 1901.  
 The Athenæum Club, Pall Mall, London. 12th December, 1861.  
 The Honourable Society of Gray's Inn, London. 2nd June, 1874.  
 The Guildhall Library, London. 1st December, 1874.  
 The Honourable Society of Lincoln's Inn, London. 11th March, 1851.  
 The London Library, 12, St. James's Square, London. 13th March, 1851.  
 The Library of the Oratory, South Kensington, London. 7th June, 1881.  
 The Library of the Public Record Office, Fetter Lane, London. 4th December, 1894.  
 The Reform Club, London. 3rd December, 1895.  
 The Royal Institution, London. 4th June, 1872.  
 Sion College, London. December, 1857.  
 Westfield College, Hampstead, London, N. 3rd December, 1901.  
 The Dean and Chapter of St. Paul's, London. 4th December, 1883.  
 The Honourable Society of the Inner Temple, London. 3rd December, 1867.  
 The Honourable Society of the Middle Temple, London. 1st December, 1868.  
 The Library, University College, London. 7th December, 1886.  
 The New University Club, St. James's Street, London. 1st December, 1891.  
 The University of Lund, Sweden. 3rd March, 1891.  
 Chetham's Library, Manchester. December, 1857.  
 The John Rylands Library, Manchester. 4th December, 1900.  
 The Manchester Free Library. 3rd December, 1867.  
 Owen's College, Manchester. 7th March, 1871.  
 The Public Library, Melbourne. 4th June, 1895.  
 The Middlesbrough Free Library. 6th March, 1883.  
 The Royal Library, Munich. 14th March, 1863.  
 The Cathedral Library, Newcastle-on-Tyne. 2nd June, 1891.

